A BRIEF ACCOUNT OF THE Rise and Progress Of the People called QUAKERS

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Which their *Fundamental* Principle, Doctrines, Worship, Ministry and Discipline are Plainly Declared, to prevent the Mistakes and Perversions that Ignorance and Prejudice may make to abuse the Credulous.

With a Summary Relation of the former Dispensations of God in the World, by way of *Introduction.*

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By W. Penn.

[redacted]don, Printed and Sold by *T. Sowl*, near the *Meeting-house* in *White-hart-court*, in *Gracious-street.* 1695.

1504/2005

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30.1.76

AN EPISTLE TO THE READER.

READER, *this Following* Account *of the People called* Quakers, &c. *was writ in the Fear and Love of God: First as a ſtanding Teſtimony to that ever Bleſſed Truth, in the* inward *Parts, with which God, in my Youthful time, viſited my Soul, and for the Senſe and Love of which I was made willing, in no ordinary Way, to relinquiſh the Honours and Intereſts of the World. Secondly, as a*

Testimony for that Despised People, that God has in his Great mercy gathered and united by his one blessed Spirit in the Holy Profession of it; whose Fellowship I value above all Worldly Greatness. Thirdly, in Love and Honour to the Memory of that Worthy Servant of God G. Fox, *the first Instrument thereof, and therefore styled by me the Great and Blessed* Apostle *of our Day. As this gave Birth to what is here presented to thy view, in the first Edition of it, by way of* Preface *to* G. F's *excellent* Journal; *so the Consideration of the present usefulness of the following* Account *of the People called* Quakers, *(by reason of the unjust Reflections of some Adversaries that once walked under the Profession of Friends) and the* Exhortations *that conclude it, prevailed with me to consent that it should be republisht in a smaller Volume; knowing also full well that Great Books, especially in these days, grow Burthensome, both*

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to the Pockets *and* Minds *of too many*; *and that there are not a few that deſire* (*ſo it be at an eaſie rate*) *to be inform'd about this People, that have been ſo much every where ſpoken againſt*: *But, bleſſed be the God and Father of our* Lord Jeſus Chriſt, *it is upon no worſe Ground than it was ſaid of old time, of the Primitive Chriſtians*; *as I hope will appear to every Sober and Conſiderate Reader. Our Buſineſs after all the ill uſage we have met with, being the* Realities *of Religion, an* effectual change *before our laſt and great change*: *That all may come to an* Inward, Senſible *and* Experimental *knowledge of God, through the* Convictions *and* Operations *of the Light and Spirit of Chriſt in themſelves*; *the ſufficient and bleſſed means given to all, that thereby all may come ſavingly to know the only true God and Jeſus Chriſt whom he hath ſent to* Enlighten *and* Redeem *the World*: *Which knowledge is indeed* Eternal Life. *And that thou* Reader,

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Thine in ſo good a Work,

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A Brief Account, &c.

CHAP. I.

Containing a brief Account of divers Diſpenſations *of God in the World, to the time he was pleaſed to raiſe this Deſpiſed People called* Quakers.

DIVERS have been the *Diſpenſations* of God ſince the Creation of the World unto the Sons of Men; But the Great End of all of them has been the *Renown of his*

his own Excellent Name in the Creation and Reſtauration of Man: Man, the *Emblem* of himſelf, as a God on Earth, and the Glory of all his Works. The World began with *Innocency*: All was then good that the good God had made: And as he bleſſed the Works of his Hands, ſo their Natures and Harmony magnified Him their Creator. Then the Morning Stars Sang together for Joy, and all parts of his Works ſaid *Amen* to his Law. Not a *Jarr* in the whole Frame; but Man in Paradiſe, the Beaſts in the Field, the Fowl in the Air, the Fiſh in the Sea, the Lights in the Heavens, the Fruits of the Earth; yea the Air, the Earth, the Water and Fire Worſhipped, praiſed and exalted his *Power*, *Wiſdom* and *Goodneſs*. O Holy Sabbath, O Holy Day to the Lord!

But this Happy State laſted not long: For Man, the Crown and Glory of the Whole, being tempted

to

to aſpire *above* his place, unhappily yielded againſt Command and Duty, as well as Intereſt and Felicity, and ſo fell below it; loſt the Divine Image, the Wiſdom, Power and Purity he was made in. By which, being no longer fit for Paradiſe, he was expelled that Garden of God, his proper Dwelling and Reſidence, and was driven out, as a poor *Vagabond*, from the preſence of the Lord, to wander in the Earth, the Habitation of Beaſts.

Yet God that made him had pity on him; for He ſeeing Man was deceived, and that it was not of *Malice*, or an *Original Perſumption* in him, but through the Subtilty of the Serpent (who had firſt fallen from his own State, and by the Mediation of the Woman, Man's own Nature and Companion, whom the Serpent had firſt deluded) in his infinite Goodneſs and Wiſdom found out a way to Repair the Breach, Recover the Loſs,

Loſs, and Reſtore fallen Man again by a *Nobler and more Excellent* Adam, promiſed to be born of a Woman; that as by means of a Woman the evil one had prevailed upon Man, by a Woman alſo He ſhould come into the World, who would prevail againſt him and *bruiſe his Head*, and deliver Man from his Power: And which, in a ſignal manner, by the Diſpenſation of the Son of God in the Fleſh, in the fulneſs of Time, was *Perſonally* and *Fully* accompliſhed by him, and in him, as Man's *Saviour* and *Redeemer*.

But his Power was not limitted, in the Manifeſtation of it, to that time; for both before and ſince his bleſſed Manifeſtation in the Fleſh, he has been the *Light* and *Life*, the *Rock* and Srength of all that ever feared God: Was preſent with them in their Temptations, followed them in their Travels and Afflictions, and ſupported and carried them through

and

and over the difficulties that have attended them in their Earthly Pilgrimage. By this *Abel*'s heart excelled *Cain*'s, and *Seth* obtained the preheminence, and *Enoch* walked with God. It was this that *ſtrove* with the Old World, and which they rebelled againſt, and which ſanctified and inſtructed *Noah* to Salvation.

But the outward Diſpenſation that followed the benighted State of Man, after his Fall, eſpecially among the *Patriarchs*, was generally that of *Angels*; as the Scriptures of the Old Teſtament do in many places expreſs, as to *Abraham*, *Jacob*, &c. The next was that of the Law by *Moſes*, which was alſo delivered by *Angels*, as the Apoſtle tells us. This Diſpenſation was much outward, and ſuited to a low and ſervile State; called therefore by the Apoſtle *Paul*, that of a *School-Maſter*, which was to point out and prepare that People to look and long for the *Meſſiah*, who would deliver

liver them from the ſervitude of a Ceremonious and imperfect Diſpenſation, by knowing the *Realities* of thoſe Myſterious Repreſentations in themſelves. In this time the Law was written on *Stone*, the Temple built with *Hands*, attended with an Outward *Prieſthood* and *External* Rites and Ceremonies, that were *Shadows of the Good Things that were to come*, and were only to ſerve till the *Seed* came, or the more excellent and general manifeſtation of Chriſt, to whom was the Promiſe, and to all Men only in him, in whom it was *Yea* and *Amen*, even Life from Death, *Immortality* and *Eternal Life*.

This the *Prophets* foreſaw; and comforted the believing Jews in the certainty of it; which was the *Top* of the Moſaical Diſpenſation, and which ended in *John*'s Miniſtry, the forerunner of the *Meſſiah*, as *John*'s was finiſhed in him, the *Fulneſs* of all. And then God that at ſundry

Times

Times and in divers manners had ſpoken to the Fathers by his Servants the Prophets, Spoke to Men by his *Son Chriſt Jeſus, Who is Heir of all things*; being the *Goſpel-day*, which is the Diſpenſation of *Sonſhip*: Bringing in thereby a nearer Teſtament and a better hope; even the *Beginning* of the Glory of the latter days, and of the Reſtitution of all things; yea, the *Reſtoration of the Kingdom unto* Iſrael.

Now the Spirit that was more ſparingly communicated in former Diſpenſations, began to be *Poured forth upon all Fleſh*, according to the Prophet *Joel*, and the *Light that ſhined in Darkneſs*, or but *dimly* before, the moſt gracious God cauſed to *Shine out of Darkneſs*, and the *Day-ſtar* began to ariſe in the Hearts of Believers, giving unto them the knowledge of God in the Face (or Appearance) of his Son Chriſt Jeſus.

Now

Now the *Poor in Spirit*, the *Meek*, the true *Mourners*, the *Hungry* and *Thirſty* after *Righteouſneſs*, the *Peace-makers*, the *Pure in Heart*, the *Merciful* and *Perſecuted*, came more eſpecially in Remembrance before the Lord, and were ſought our and bleſſed by *Iſrael's True Shepherd*. *Old Jeruſalem* with her Children grew out of Date, and the *New Jeruſalem* into Requeſt, the *Mother* of the Sons of the Goſpel-Day. Wherefore no more at *Old Jeruſalem*, nor at the *Mountain of Samaria*, will God be worſhipped above other places; for, behold, he is, by his own Son, declared and preached a *Spirit*, and that he will be known as ſuch, and worſhipped in the *Spirit* and in the *Truth*! He will now come nearer than of old time, *and he will write his Law in the Heart, and put his Fear and Spirit in the inward parts*, according to his promiſe. Then *Signs*, *Types* and *Shadows* flew away, the Day having diſcovered

covered their Inſufficiency in not reaching to the *inſide of the* Cup, *to the cleanſing of the Conſcience*; and all Elementary ſervices were expired in and by him that is the ſubſtance of all.

And to this Great and Bleſſed End of the Diſpenſation of the Son of God, did the *Apoſtles* Teſtifie, whom he hath choſen and anointed by his Spirit, to turn the *Jews* from their Prejudice and Superſtition, and the *Gentiles* from their Vanity and Idolatry, to Chriſt's *Light* and *Spirit* that ſhined in them; that they might be *quickned* from the Sins and Treſpaſſes in which they were Dead, to ſerve the Living God in the *Newneſs* of the Spirit of Life, and walk as Children of the *Life*, and of the *Day*, even the Day of *Holineſs*: For ſuch *put on Chriſt*, the Light of the World, *and make no more Proviſion for the Fleſh to fulfil the Luſt thereof*. So that the *Light*, *Spirit* and *Grace* that comes by

by Christ, and appear in Man, were that *divine Principle* the Apostles ministred from, and turned Peoples Minds unto, and in which they gathered and built up the Churches of Christ in their Day. For which cause they advise them *not to quench the Spirit*, but to *wait for the Spirit*, *and Speak by the Spirit*, *and Pray by the Spirit*, *and Walk in the Spirit* too, as that which approved them the truly begotten Children of God; *Born not of Flesh and Blood*, *or of the will of Man*, *but of the will of God*; by doing *his* will, and denying their own; by drinking of *Christ's Cup*, and being Baptized with *his Baptism* of Self-denial; the Way and Path that all the Heirs of Life have ever trod to Blessedness. But alas! even in the Apostles Days, those bright Stars of the *first* Magnitude of the Gospel-Light, some Clouds, foretelling an *Eclipse* of this Primitive Glory, began to appear, and several of them gave

early

early Caution of it to the Chriſtians of their time, that even then there was, and yet would be more and more, a *falling* away from the Power of Godlineſs, and the Purity of that Spiritual Diſpenſation, by ſuch as ſought to make a *fair ſhew in the Fleſh*, but with whom the offence of the Croſs *ceaſed*. Yet with this comfortable Concluſion, that they ſaw beyond it a more glorious Time than ever to the true Church. Their ſight was true, and what they foretold to the Churches, gathered by them in the Name and Power of Jeſus, came to to paſs: For Chriſtians degenerated a-pace into outſides, as *Days* and *Meats*, and divers other Ceremonies. And which was worſe, they fell into *Strife* and *Contention* about them; *Separating* one from another, then *Envying*, and, as they had Power, *Perſecuting* one another, to the ſhame and ſcandal of their common Chriſtianity, and and grievous ſtumbling and offence

of

of the *Heathen*; among whom the Lord had ſo long and ſo marvellouſly preſerved them. And having got at laſt the Worldly Power into their Hands, by Kings and Emperors embracing the Chriſtian Profeſſion, they changed, what they could, the Kingdom of Chriſt, *which is not of this World*, into a *Worldly* Kingdom; or at leaſt ſtiled the Worldly Kingdom that was in their Hands the *Kingdom of Chriſt*, and ſo they became *Worldly*, and not true Chriſtians. Then *Humane Inventions* and *Novelties*, both in Doctrine and Worſhip, crouded faſt into the Church; a Door being opened thereunto, by the Groſsneſs and Carnality that appeared then among the generality of Chriſtians, who had long ſince left the *Guidance* of God's meek and heavenly Spirit, and given themſelves up to *Superſtition*, *Will-worſhip*, and *Voluntary Humility*. And as Superſtition is *Blind* ſo it is *Heady* and *Furious*; for all muſt ſtoop to its blind and bound-

boundleſs Zeal or *Periſh* by it: *In the Name of the Spirit*, perſecuting the very appearance of the Spirit of God in others, and oppoſing that in others which they reſiſted in themſelves, *viz.* the *Light*, *Grace* and *Spirit* of the *Lord Jeſus Chriſt*; But always under the Notion of *Innovation*, *Hereſie*, *Schiſm*, or ſome ſuch plauſible Name. Though Chriſtianity allows of no Name or Pretence whatever, for perſecuting of any Man for Matters of meer Religion, being in its very Nature, *Meek*, *Gentle* and *Forbearing*; and conſiſts of *Faith*, *Hope* and *Charity*, which no Perſecutor can have whilſt he remains a Perſecutor; in that a Man cannot believe well, or hope well, or have a Charitable or Tender Regard to another, whilſt he would violate his Mind, or perſecute his Body for matters of *Faith* or *Worſhip* towards his God.

Thus the *Falſe Church* ſprang up, and mounted the *Chair*. But though

ſhe

ſhe loſt her *Nature*, ſhe would needs keep her good Name of the *Lamb's-bride*, the *True Church* and *Mother* of the Faithful: Conſtraining all to receive her Mark, either in their Forehead or Right Hand; that is, publickly or privately. But Indeed and in Truth ſhe was *Myſtery Babylon, the Mother of Harlots*, Mother of thoſe that, with all their ſhow and outſide of Religion, were adulterated and gone from the Spirit, Nature and Life of Chriſt, and grown *Vain, Worldly, Ambitious, Covetous, Cruel*, &c. which are the Fruits of the Fleſh and not of the Spirit.

Now it was that the True Church fled into the Wilderneſs: That is, from Superſtition and Violence, to a *Retired, Solitary* and *Lonely* State; hidden, and as it were *out of Sight of Men*, though not out of the World. Which ſhows that her wonted Viſibility was not *Eſſential* to the being of a True Church in the Judgment of the

the Holy Ghoſt; ſhe being as true a Church in the Wilderneſs, *tho' not as Viſible and Luſtrious*, as when ſhe was in her former Splendor of Profeſſion. In this State many Attempts She made to return, but the Waters were yet too High, and her way blocked up, and many of her excellent Children, in ſeveral Nations and Centuries, fell by the *Cruelty* of Superſtition, becauſe they would not fall from their *Faithfulneſs* to the Truth.

The laſt Age did ſet ſome ſteps towards it, both as to Doctrine, Worſhip and Practice. But Practice quickly failed; for Wickedneſs *flowing* in a little time, as well among the Profeſſors of the Reformation as thoſe they reformed from; ſo that by the Fruits of Converſation they were not to be diſtinguiſhed. And the Children of the Reformers, if not the Reformers themſelves, betook themſelves, very early, to *Earthly Policy* and *Power*, to uphold and carry on their

Reformation that had been begun with *Spiritual* Weapons; which I have often thought, has been one of the greateſt reaſons the Reformation made no better Progreſs, as to the *Life* and *Soul* of Religion. For whilſt the Reformers were Lowly and Spiritually Minded, and truſted in God, and lookt to Him, and lived in his Fear, and conſulted not with Fleſh and Blood, nor ſought Deliverance in their own way, there were daily added to the Church ſuch as one might reaſonably ſay ſhould be ſaved: For they were not ſo careful to be ſafe from Perſecution, as to be Faithful and Inoffenſive under it: Being more concerned to ſpread the Truth by their Faith and Patience in *Tribulation*, than to get the Worldly Power out of their Hands that inflicted thoſe Sufferings upon them: And it will be well if the Lord ſuffer them not to fall, by the very ſame way they took to ſtand.

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In Doctrine they were in ſome things ſhort; in other things, to avoid one extream, they run into another: And for Worſhip, there was for the generality, more of man in it than of God. They owned the Spirit, Inſpiration and Revelation indeed, and grounded their Separation and Reformation upon the *Sence* and *Underſtanding* they received from it, in the Reading of the Scriptures of Truth. And this was their Plea! **The Scripture is the Text, the Spirit the Interpreter, and that to every one for himſelf.** But yet there was too much of humane Invention, Tradition and Art, that remained both in Praying and Preaching; and of worldly Authority and worldly Greatneſs in their Miniſters; eſpecially in *this Kingdom*, *Sweden*, *Denmark*, and ſome parts of *Germany*. God was therefore pleaſed in *England* to ſhift us from Veſſel to Veſſel: And the next remove *humbled* the Mini-

ſtry, ſo that they were more *Strict* in Preaching, *Devout* in Praying, and *Zealous* for keeping the Lord's Day, and *Catechizing* of Children and Servants, and *Repeating* at Home in their Families what they had heard in publick. But even as theſe grew into Power, they were not only for *Whipping* ſome out, but others into, the Temple: And they appeared *Rigid in their Spirits*, rather than Severe in their Lives, and *more for a Party* than for Piety: Which brought forth another People, that were yet more retired and ſelect.

They would not communicate at Large, or in common with others, but formed Churches among themſelves of ſuch as could give ſome Account of their Converſion; at leaſt of very promiſing experiences of the Work of God's Grace upon their Hearts; and under mutual Agreements and Covenants of Fellowſhip, they kept together. Theſe

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People were somewhat of a *Softer* Temper, and seemed to recommend Religion by the Charms of its *Love*, *Mercy* and *Goodness*, rather than by the Terrours of its *Judgments* and *Punishment*; by which the former Party would have awed People into Religion.

They also allowed *greater liberty* to Prophecy than those before them; for they admitted *any Member* to Speak or Pray, as well as their *Pastor*, whom they always Chose, and not the Civil Magistrate. If such found any thing pressing upon them to either Duty, even *without the Distinction* of Clergy or Laity, Persons of *any Trade* had their Liberty, be it never so Low and Mechanical. But alas! even these People suffered great loss: For tasting of *Worldly* Empire, and the favour of *Princes*, and the *Gain* that ensued, they degenerated but too much. For though they had *cried down* National Churches and Ministry, and Maintenance

nance too; ſome of them, when it was their own turn to be Tryed, *fell* under the Weight of Worldly Honour and Advantage, got into profitable Parſonages too much, and *outlived* and *contradicted* their own Principles: And, which was yet worſe, turned, ſome of them, *abſolute Perſecutors* of other Men for God's Sake, that but ſo lately came themſelves out of the Furnace; which drove many a ſtep farther, and that was into the Water: *Another Baptiſm*, as believing they were not *Scripturally* Baptized; and hoping to find that *Preſence* and *Power* of God in ſubmitting to this *Watery* Ordinance, which they deſired and wanted.

Theſe People made alſo Profeſſion of Neglecting, if not Renouncing and Cenſuring, not only the Neceſſity, but Uſe of all Humane Learning as to the Miniſtry; and all other Qualifications to it, beſides the *Helps* and *Gifts* of the *Spirit of God*, and thoſe

thoſe natural and common to Men. And for a time they ſeemed like *John* of Old, a Burning and a Shining Light to other Societies.

They were very *Diligent*, *Plain* and *Serious*; ſtrong in Scripture, and bold in Profeſſion; bearing much Reproach and Contradiction. But that which others *fell by*, proved their *Snare*. For worldly Power ſpoiled them too; who had enough of it to try them what they would do if they had had more: And they *reſted alſo too much* upon their Watry Diſpenſation, inſtead of paſſing on more fully to that of the *Fire* and *Holy Ghoſt*, which was his Baptiſm, who came with a *Fan in his Hand, that he might throughly* (and not in part only) *purge his Floor, and take away the Droſs and the Tin of his People, and make a Man finer than Gold.* Withal, they grew *High*, *Rough* and *Self-righteous*; oppoſing further attainment: Too much forgetting the Day of their In-

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Of the Riſe of this People, their Fundamental *Principle and* Doctrine, *and Practice in twelve Points reſulting from it; their* Progreſs *and* Sufferings: *An Expoſtulation with* England *thereupon.*

Chap. III.

Of the Qualification *of their Mi-nistry. Eleven Marks that it is* Chri-ſtian.

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Chap. V.

Of the Firſt Inſtrument or Perſon by whom God was pleaſed to gather this People into the way they Profeſs. His Name G. Gox; *his many excellent Qua-lifications; ſhowing a Divine, and not a Human Power to have been their Original in him. His Troubles and Sufferings both from without and within. His End and* Triumph *at it.*

Chap. VI.

Chap. VI.

Containing Five ſeveral Exhortations. *Firſt* General, *reminding this People of their Primitive Integrity and Simplicity. Secondly in* Particular, *to the* Miniſtry. *Thirdly to the* Young convinced. *Fourthly to the* Children *of Friends. Fifthly to thoſe that are yet* Strangers *to this People and Way, to whom this Book, and that it was Preface to in its former Edition, may come. All the ſeveral Exhortations accommodated to their ſeveral States and Conditions; that all may anſwer the end of God's love to them,* viz. *God's Glory and their own Salvation.*

A Brief Account, &c.

CHAP. I.

Containing a brief Account of divers Diſpenſations *of God in the World, to the time he was pleaſed to raiſe this Deſpiſed People called* Quakers.

DIVERS have been the *Diſpenſations* of God ſince the Creation of the World unto the Sons of Men; But the Great End of all of them has been the *Renown of his*

his own Excellent Name in the Creation and Reſtauration of Man: Man, the *Emblem* of himſelf, as a God on Earth, and the Glory of all his Works. The World began with *Innocency*: All was then good that the good God had made: And as he bleſſed the Works of his Hands, ſo their Natures and Harmony magnified Him their Creator. Then the Morning Stars Sang together for Joy, and all parts of his Works ſaid *Amen* to his Law. Not a *Jarr* in the whole Frame; but Man in Paradiſe, the Beaſts in the Field, the Fowl in the Air, the Fiſh in the Sea, the Lights in the Heavens, the Fruits of the Earth; yea the Air, the Earth, the Water and Fire Worſhipped, praiſed and exalted his *Power*, *Wiſdom* and *Goodneſs*. O Holy Sabbath, O Holy Day to the Lord!

But this Happy State laſted not long: For Man, the Crown and Glory of the Whole, being tempted

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to aſpire *above* his place, unhappily yielded againſt Command and Duty, as well as Intereſt and Felicity, and ſo fell below it; loſt the Divine Image, the Wiſdom, Power and Purity he was made in. By which, being no longer fit for Paradiſe, he was expelled that Garden of God, his proper Dwelling and Reſidence, and was driven out, as a poor *Vagabond*, from the preſence of the Lord, to wander in the Earth, the Habitation of Beaſts.

Yet God that made him had pity on him; for He ſeeing Man was deceived, and that it was not of *Malice*, or an *Original Perſumption* in him, but through the Subtilty of the Serpent (who had firſt fallen from his own State, and by the Mediation of the Woman, Man's own Nature and Companion, whom the Serpent had firſt deluded) in his infinite Goodneſs and Wiſdom found out a way to Repair the Breach, Recover the Loſs,

Loſs, and Reſtore fallen Man again by a *Nobler and more Excellent* Adam, promiſed to be born of a Woman; that as by means of a Woman the evil one had prevailed upon Man, by a Woman alſo He ſhould come into the World, who would prevail againſt him and *bruiſe his Head*, and deliver Man from his Power: And which, in a ſignal manner, by the Diſpenſation of the Son of God in the Fleſh, in the fulneſs of Time, was *Perſonally* and *Fully* accompliſhed by him, and in him, as Man's *Saviour* and *Redeemer*.

But his Power was not limitted, in the Manifeſtation of it, to that time; for both before and ſince his bleſſed Manifeſtation in the Fleſh, he has been the *Light* and *Life*, the *Rock* and Srength of all that ever feared God: Was preſent with them in their Temptations, followed them in their Travels and Afflictions, and ſupported and carried them through

and

nd over the difficulties that have at-
ended them in their Earthly Pilgri-
nage. By this *Abel*'s heart excelled
Cain's, and *Seth* obtained the prehe-
minence, and *Enoch* walked with
God. It was this that *ſtrove* with
he Old World, and which they re-
belled againſt, and which ſanctified
nd inſtructed *Noah* to Salvation.

But the outward Diſpenſation that followed the benighted State of Man, after his Fall, eſpecially among the *Patriarchs*, was generally that of *Angels*; as the Scriptures of the Old Teſtament do in many places expreſs, as to *Abraham*, *Jacob*, &c. The next was that of the Law by *Moſes*, which was alſo delivered by *Angels*, as the Apoſtle tells us. This Diſpenſation was much outward, and ſuited to a low and ſervile State; called therefore by the Apoſtle *Paul*, that of a *School-Maſter*, which was to point out and prepare that People to look and long for the *Meſſiah*, who would deliver

liver them from the ſervitude of a Ceremonious and imperfect Diſpenſation, by knowing the *Realities* of thoſe Myſterious Repreſentations in themſelves. In this time the Law was written on *Stone*, the Temple built with *Hands*, attended with an Outward *Prieſthood* and *External* Rites and Ceremonies, that were *Shadows of the Good Things that were to come*, and were only to ſerve till the *Seed* came, or the more excellent and general manifeſtation of Chriſt, to whom was the Promiſe, and to all Men only in him, in whom it was *Yea* and *Amen*, even Life from Death, *Immortality* and *Eternal Life*.

This the *Prophets* foreſaw; and comforted the believing Jews in the certainty of it; which was the *Top* of the Moſaical Diſpenſation, and which ended in *John*'s Miniſtry, the forerunner of the *Meſſiah*, as *John*'s was finiſhed in him, the *Fulneſs* of all. And then God that at ſundry

Times

Times and in divers manners had ſpoken to the Fathers by his Servants the Prophets, Spoke to Men by his *Son Chriſt Jeſus*, *Who is Heir of all things*; being the *Goſpel-day*, which is the Diſpenſation of *Sonſhip*: Bringing in thereby a nearer Teſtament and a better hope; even the *Beginning* of the Glory of the latter days, and of the Reſtitution of all things; yea, the *Reſtoration of the Kingdom unto* Iſrael.

Now the Spirit that was more ſparingly communicated in former Diſpenſations, began to be *Poured forth upon all Fleſh*, according to the Prophet *Joel*, and the *Light that ſhined in Darkneſs*, or but *dimly* before, the moſt gracious God cauſed to *Shine out of Darkneſs*, and the *Day-ſtar* began to ariſe in the Hearts of Believers, giving unto them the knowledge of God in the Face (or Appearance) of his Son Chriſt Jeſus.

Now

Now the *Poor in Spirit*, the *Meek*, the true *Mourners*, the *Hungry* and *Thirsty* after *Righteouſneſs*, the *Peace-makers*, the *Pure in Heart*, the *Merciful* and *Perſecuted*, came more eſpecially in Remembrance before the Lord, and were ſought out and bleſſed by *Iſrael's True Shepherd*. *Old Jeruſalem* with her Children grew out of Date, and the *New Jeruſalem* into Requeſt, the *Mother* of the Sons of the Goſpel-Day. Wherefore no more at *Old Jeruſalem*, nor at the *Mountain of Samaria*, will God be worſhipped above other places; for, behold, he is, by his own Son, declared and preached a *Spirit*, and that he will be known as ſuch, and worſhipped in the *Spirit* and in the *Truth*! He will now come nearer than of old time, *and he will write his Law in the Heart, and put his Fear and Spirit in the inward parts*, according to his promiſe. Then *Signs*, *Types* and *Shadows* flew away, the Day having diſcovered

covered their Insufficiency in not reaching to the *inside of the* Cup, *to the cleansing of the Conscience*; and all Elementary services were expired in and by him that is the substance of all.

And to this Great and Blessed End of the Dispensation of the Son of God, did the *Apostles* Testifie, whom he hath chosen and anointed by his Spirit, to turn the *Jews* from their Prejudice and Superstition, and the *Gentiles* from their Vanity and Idolatry, to Christ's *Light* and *Spirit* that shined in them; that they might be *quickned* from the Sins and Trespasses in which they were Dead, to serve the Living God in the *Newness* of the Spirit of Life, and walk as Children of the *Life*, and of the *Day*, even the Day of *Holiness*: For such *put on Christ*, the Light of the World, *and make no more Provision for the Flesh to fulfil the Lust thereof*. So that the *Light*, *Spirit* and *Grace* that comes by

by Christ, and appear in Man, were that *divine Principle* the Apostles ministred from, and turned Peoples Minds unto, and in which they gathered and built up the Churches of Christ in their Day. For which cause they advise them *not to quench the Spirit*, but to *wait for the Spirit*, *and Speak by the Spirit*, *and Pray by the Spirit*, *and Walk in the Spirit* too, as that which approved them the truly begotten Children of God; *Born not of Flesh and Blood*, *or of the will of Man*, *but of the will of God*; by doing *his* will, and denying their own; by drinking of *Christ's Cup*, and being Baptized with *his Baptism* of Self-denial; the Way and Path that all the Heirs of Life have ever trod to Blessedness. But alas! even in the Apostles Days, those bright Stars of the *first* Magnitude of the Gospel-Light, some Clouds, foretelling an *Eclipse* of this Primitive Glory, began to appear, and several of them gave

early

early Caution of it to the Chriſtians of their time, that even then there was, and yet would be more and more, a *falling* away from the Power of Godlineſs, and the Purity of that Spiritual Diſpenſation, by ſuch as ſought to make a *fair ſhew in the Fleſh*, but with whom the offence of the Croſs *ceaſed*. Yet with this comfortable Concluſion, that they ſaw beyond it a more glorious Time than ever to the true Church. Their ſight was true, and what they foretold to the Churches, gathered by them in the Name and Power of Jeſus, came to to paſs: For Chriſtians degenerated a-pace into outſides, as *Days* and *Meats*, and divers other Ceremonies. And which was worſe, they fell into *Strife* and *Contention* about them; *Separating* one from another, then *Envying*, and, as they had Power, *Perſecuting* one another, to the ſhame and ſcandal of their common Chriſtianity, and and grievous ſtumbling and offence of

of the *Heathen*; among whom the Lord had ſo long and ſo marvellouſly preſerved them. And having got at laſt the Worldly Power into their Hands, by Kings and Emperors embracing the Chriſtian Profeſſion, they changed, what they could, the Kingdom of Chriſt, *which is not of this World*, into a *Worldly* Kingdom; or at leaſt ſtiled the Worldly Kingdom that was in their Hands the *Kingdom of Chriſt*, and ſo they became *Worldly*, and not true Chriſtians. Then *Humane Inventions* and *Novelties*, both in Doctrine and Worſhip, crouded faſt into the Church; a Door being opened thereunto, by the Groſsneſs and Carnality that appeared then among the generality of Chriſtians, who had long ſince left the *Guidance* of God's meek and heavenly Spirit, and given themſelves up to *Superſtition*, *Will-worſhip*, and *Voluntary Humility*. And as Superſtition is *Blind* ſo it is *Heady* and *Furious*; for all muſt ſtoop to its blind and bound-

boundleſs Zeal or *Periſh* by it: *In the Name of the Spirit*, perſecuting the very appearance of the Spirit of God in others, and oppoſing that in others which they reſiſted in themſelves, *viz.* the *Light*, *Grace* and *Spirit* of the *Lord Jeſus Chriſt*; But always under the Notion of *Innovation*, *Hereſie*, *Schiſm*, or ſome ſuch plauſible Name. Though Chriſtianity allows of no Name or Pretence whatever, for perſecuting of any Man for Matters of meer Religion, being in its very Nature, *Meek*, *Gentle* and *Forbearing*; and conſiſts of *Faith*, *Hope* and *Charity*, which no Perſecutor can have whilſt he remains a Perſecutor; in that a Man cannot believe well, or hope well, or have a Charitable or Tender Regard to another, whilſt he would violate his Mind, or perſecute his Body for matters of *Faith* or *Worſhip* towards his God.

Thus the *Falſe Church* ſprang up, and mounted the *Chair*. But though

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ſhe loſt her *Nature*, ſhe would needs keep her good Name of the *Lamb's-bride*, the *True Church* and *Mother* of the Faithful: Conſtraining all to receive her Mark, either in their Forehead or Right Hand; that is, publickly or privately. But Indeed and in Truth ſhe was *Myſtery Babylon, the Mother of Harlots*, Mother of thoſe that, with all their ſhow and outſide of Religion, were adulterated and gone from the Spirit, Nature and Life of Chriſt, and grown *Vain, Worldly, Ambitious, Covetous, Cruel*, &c. which are the Fruits of the Fleſh and not of the Spirit.

Now it was that the True Church fled into the Wilderneſs: That is, from Superſtition and Violence, to a *Retired, Solitary* and *Lonely* State; hidden, and as it were *out of Sight of Men*, though not out of the World. Which ſhows that her wonted Viſibility was not *Eſſential* to the being of a True Church in the Judgment of the

the Holy Ghoſt; ſhe being as true a Church in the Wilderneſs, *tho' not as Viſible and Luſtrious*, as when ſhe was in her former Splendor of Profeſſion. In this State many Attempts She made to return, but the Waters were yet too High, and her way blocked up, and many of her excellent Children, in ſeveral Nations and Centuries, fell by the *Cruelty* of Superſtition, becauſe they would not fall from their *Faithfulneſs* to the Truth.

The laſt Age did ſet ſome ſteps towards it, both as to Doctrine, Worſhip and Practice. But Practice quickly failed; for Wickedneſs *flowing* in a little time, as well among the Profeſſors of the Reformation as thoſe they reformed from; ſo that by the Fruits of Converſation they were not to be diſtinguiſhed. And the Children of the Reformers, if not the Reformers themſelves, betook themſelves, very early, to *Earthly Policy* and *Power*, to uphold and carry on their

ſtry, ſo that they were more *Strict* in Preaching, *Devout* in Praying, and *Zealous* for keeping the Lord's Day, and *Catechizing* of Children and Servants, and *Repeating* at Home in their Families what they had heard in publick. But even as theſe grew into Power, they were not only for *Whipping* ſome out, but others into, the Temple: And they appeared *Rigid in their Spirits*, rather than Severe in their Lives, and *more for a Party* than for Piety: Which brought forth another People, that were yet more retired and ſelect.

They would not communicate at Large, or in common with others; but formed Churches among themſelves of ſuch as could give ſome Account of their Converſion; at leaſt, of very promiſing experiences of the Work of God's Grace upon their Hearts; and under mutual Agreements and Covenants of Fellowſhip, they kept together. Theſe

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People were somewhat of a *Softer* Temper, and seemed to recommend Religion by the Charms of its *Love*, *Mercy* and *Goodness*, rather than by the Terrours of its *Judgments* and *Punishment*; by which the former Party would have awed People into Religion.

They also allowed *greater liberty* to Prophecy than those before them; for they admitted *any Member* to Speak or Pray, as well as their *Pastor*, whom they always Chose, and not the Civil Magistrate. If such found any thing pressing upon them to either Duty, even *without the Distinction* of Clergy or Laity, Persons of *any Trade* had their Liberty, be it never so Low and Mechanical. But alas! even these People suffered great loss: For tasting of *Worldly* Empire, and the favour of *Princes*, and the *Gain* that ensued, they degenerated but too much. For though they had *cried down* National Churches and Ministry, and Maintenance

nance too; ſome of them, when it was their own turn to be Tryed, *fell* under the Weight of Worldly Honour and Advantage, got into profitable Parſonages too much, and *outlived* and *contradicted* their own Principles: And, which was yet worſe, turned, ſome of them, *abſolute Perſecutors* of other Men for God's Sake, that but ſo lately came themſelves out of the Furnace; which drove many a ſtep farther, and that was into the Water: *Another Baptiſm*, as believing they were not *Scripturally* Baptized; and hoping to find that *Preſence* and *Power* of God in ſubmitting to this *Watery* Ordinance, which they deſired and wanted.

Theſe People made alſo Profeſſion of Neglecting, if not Renouncing and Cenſuring, not only the Neceſſity, but Uſe of all Humane Learning as to the Miniſtry; and all other Qualifications to it, beſides the *Helps* and *Gifts* of the *Spirit of God*, and thoſe

those natural and common to Men. And for a time they seemed like *John* of Old, a Burning and a Shining Light to other Societies.

They were very *Diligent*, *Plain* and *Serious*; strong in Scripture, and bold in Profession; bearing much Reproach and Contradiction. But that which others *fell by*, proved their *Snare*. For worldly Power spoiled them too; who had enough of it to try them what they would do if they had had more: And they *rested also too much* upon their Watry Dispensation, instead of passing on more fully to that of the *Fire* and *Holy Ghost*, which was his Baptism, who came with a *Fan in his Hand, that he might throughly* (and not in part only) *purge his Floor, and take away the Dross and the Tin of his People, and make a Man finer than Gold*. Withal, they grew *High*, *Rough* and *Self-righteous*; opposing further attainment: Too much forgetting the Day of their In-

fancy and Littleneſs, which gave them ſomething of a real Beauty; in ſo much that many left them and all viſible Churches and Societies, and Wandred up and down, as *Sheep without a Shepherd*, and as *Doves without their Mates*; ſeeking their Beloved but could not find Him (as their Souls deſired to know Him) whom their Souls loved above their chiefeſt Joy.

Theſe People were called *Seekers* by ſome, and the *Family of Love* by others; becauſe, as they came to the knowledge of one another, they ſometimes met together, not formally to Pray or Preach at appointed Times or Places, in their own Wills, as in Times paſt they were accuſtomed to do; but waited together in *Silence*, and as any thing roſe in any one of their Minds that they thought Savoured of a *Divine* Spring, they ſometimes Spoke. But ſo it was that ſome of them not keeping in Humility

mility and in the *Fear of God*, after the Abundance of Revelation, were exalted *above Measure*; and for want of ſtaying their Minds in an humble Dependance upon him that opened their Underſtandings *to ſee great things in his Law*, they ran out in their own Imaginations, and mixing them with thoſe Divine Openings, brought forth a *Monſtrous* Birth, to the Scandal of thoſe that feared God, and waited daily in the Temple, not made with Hands, for the Conſolation of *Iſrael*; the Jew *inward*, and Circumciſion in *Spirit*.

This People obtained the Name of *Ranters* from their extravagant Diſcourſes and Practices. For they interpreted Chriſt's fulfilling of the Law for us, to be a *diſcharging* of us from any Obligation and Duty the Law required of us, inſtead of the Condemnation of the Law for ſins paſt, upon Faith and Repentance; And that *now* it was no Sin to do that

which *before* it was a Sin to commit; the ſlaviſh Fear of the Law being taken off by Chriſt, and all things good that Man did, if he did but do them with the Mind and Perſwaſion that it was ſo. Inſomuch that divers fell into Groſs and Enormous Practices; pretending in excuſe thereof, that they could, *without Evil*, commit the ſame Act which was *Sin* in another to do; thereby diſtinguiſhing between the *Action* and the *Evil* of it, by the *Direction* of the Mind and Intention in the doing of it. Which was to make Sin ſuperabound by the *aboundings of Grace*, and to turn from the Grace of God into *Wantonneſs*; a ſecurer way of Sinning than before: As if Chriſt came not to ſave us *from* our Sins, but *in* our Sins; not to take away Sin, but that we might Sin *more freely* at his Coſt, and with leſs Danger to our ſelves. I ſay, this enſnared Divers, and brought them

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to an utter and lamentable Loſs as to their Eternal State; and they grew very troubleſome to the better ſort of People, and furniſhed the Looſer with an occaſion to Prophane.

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CHAP. II.

Of the Riſe of this People, their Fundamental *Principle, and* Doctrine, *and Practice, in Twelve Points reſulting from it: Their* Progreſs *and* Sufferings: *An Expoſtulation with* England *thereupon.*

IT was about that very time, as you may ſee in *G. F's* Annals, that the Eternal, Wiſe, and Good God was pleaſed, in his Infinite Love to Honour and Viſit this *benighted* and *bewildred* Nation with his Glorious *Day-ſpring from on High*; yea with a *moſt ſure* and *certain ſound* of the Word of Light and Life, through the

the Teſtimony of a *Choſen Veſſel*, to an effectual and bleſſed purpoſe, can many thouſands ſay, Glory be to the Name of the *Lord* for ever.

For as it reached the Conſcience, and broke the Heart, and brought many to a Senſe and Search, ſo that which People had been vainly ſeeking Without, with much Pains and Coſt, they by this Miniſtry, found Within, where it was they wanted what they ſought for, *viz. The right way to Peace with God.* For they were directed to the Light of Jeſus Chriſt *within them*, as the *Seed* and *Leaven* of the Kingdom of God; Near All, becauſe in All, and Gods Talent to All. A Faithful and True Witneſs, and Juſt Monitor *in every Boſom.* The *Gift* and *Grace* of God to Life and Salvation, that appears to All, though few regard it. This, the Traditional Chriſtian, conceited of himſelf, and ſtrong in his own Will and Righteouſneſs, and overcome with *blind Zeal*

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and *Paſſion*, either deſpiſed as a *Low* and *Common* thing, or oppoſed as a *Novelty*, under many *hard* Names, and *opprobrious* Terms, denying in his ignorant and angry Mind, any *freſh* Manifeſtation of Gods Power and Spirit in Man, in theſe days, though never more needed to make true Chriſtians. Not unlike thoſe *Jews* of Old, that rejected the Son of God, at the very ſame time that they blindly profeſſed to wait for the Meſſiah to come; becauſe, alas, he appeared not among them according to their Carnal Mind and Expectation.

This brought forth many abuſive Books, which filled the greater ſort with *Envy*, and leſſer with *Rage*; and made the way and progreſs of this Bleſſed Teſtimony *Straight* and *Narrow* indeed to thoſe that received it. However, God owned *his own* Work, and this Teſtimony did *effectually* Reach, Gather, Comfort and Eſtabliſh the *Weary* and *Heavy Laden*,

Laden, the *Hungry* and *Thirſty*, the *Poor* and *Needy*, the *Mournful* and *Sick* of many Maladies, that had ſpent all upon Phyſicians of no Value, and waited for Relief from *Heaven*; Help only from above: Seeing, upon a ſerious Tryal of all things, nothing elſe would do but *Chriſt Himſelf*; the *Light of his Countenance*, a *Touch of his Garment*, and *Help from his Hand*; who *cured* the poor Womans Iſſue, *raiſed* the *Centurion's* Servant, the Widow's Son, the Ruler's Daughter, and *Peter's* Mother: And like Her, they no ſooner felt his Power and Efficacy upon their Souls, but they gave up to obey him in a *Teſtimony* to his Power; and that with *reſigned* Wills and *faithful* Hearts, through all *Mockings*, *Contradictions*, *Confiſcations*, *Beatings*, *Priſons*, and many other *Jeopardies* that attended them for his Bleſſed Name's Sake.

And truly they were very many and very Great; ſo that in all Humane

mane Probability they must have been swallowed up *Quick* of the Proud and Boisterous Waves that swelled and beat against them, but that the God of all their tender Mercies was with them in his Glorious Authority; so that the Hills often *Fled*, and the Mountains *Melted* before the Power that filled them; working mightily for them as well as in them, one ever following the other. By which they saw plainly, to their exceeding great Confirmation and Comfort, that *all things* were possible with him with whom they had to do. And that the more that which God required seemed to cross Mans Wisdom, and expose them to Mans wrath, the more God appeared to help and carry them through all to his Glory.

Insomuch that if ever any People could say in truth, *Thou art our Sun and our Shield, our Rock and Sanctuary; and by thee we have leaped over*

a Wall, and by thee we have run through a Troop, and by thee we have put the Armies of the Aliens to flight, these People had Right to say it. And as God had delivered their Souls of the wearisom Burthens of Sin and Vanity, and enriched their poverty of Spirit, and satisfied their great Hunger and Thirst after Eternal Righteousness, and filled them with the Good Things of his own House, and made them *Stewards* of his Manifold Gifts; so they went forth to all Quarters of these Nations, to declare to the Inhabitants thereof, *what God had done for them*; what they had found, and where and how they had found it, *viz. The way to Peace with God:* Inviting all to come, and see, and taste, for themselves, the Truth of what they Declared unto them.

And as their Testimony was to the *Principle of God in Man*, the *Precious Pearl* and *Leaven of the Kingdom*, as the only blessed means appointed of God,

God, to Quicken, Convince and Sanctifie Man; so they opened to them what it was in it self, and what it was given to them for: *How* they might know it from their own Spirit, and that of the Subtile Appearance of the Evil one: And what it would do for all those whose Minds should be turned off from the Vanity of the World and its Lifeless Ways and Teachers, and adhere to this blessed Light in themselves, which discovers and condemns Sin in all its appearances, and shows *how* to overcome it, if minded and obeyed in its holy Manifestations and Convictions: Giving Power to such to *Avoid* and *Resist* those things that do not please God, and to *grow strong* in Love, Faith, and Good Works. That so Man, whom Sin hath made as a *Wilderness*, over-run with Briars and Thorns, might become as the *Garden* of God, cultivated by his divine Power, and replenisht with the most Virtuous and Beau-

Beautiful Plants of God's *own Right Hand Planting*, to his Eternal Praiſe.

But theſe Experimental Preachers of Glad Tydings of God's Truth and Kingdom, could not run when they Liſt, or Pray or Preach when they Pleaſed, *But as Chriſt their Redeemer prepared and moved them by his own Bleſſed Spirit*, for which they waited in their Services and Meetings, and Spoke *as that gave them utterance*; and which was as thoſe having Authority, and not like the Dreaming, Dry and Formal Phariſees. And ſo it plainly appeared to the ſerious Minded, whoſe Spiritual Eye the Lord Jeſus had in any meaſure opened: So that to one was given the Word of *Exhortation*, to another the Word of *Reproof*, to another the Word of *Conſolation*, and all by the ſame Spirit, and in the goood Order thereof, to the Convincing and Edifying of many.

And truly they waxed Strong and Bold

Bold through Faithfulneſs; and by the Power and Spirit of the Lord Jeſus became very Fruitful; thouſands, in a ſhort time, being turned to the Truth in the inward parts, through their Teſtimony, in *Miniſtry* and *Sufferings*: Inſomuch as in moſt Counties, and many of the conſiderable Towns of *England*, Meetings were ſettled, and daily there were added ſuch as ſhould be ſaved. For they were *Diligent* to *Plant* and to *Water*, and the Lord bleſſed their Labours with an *Exceeding great Increaſe*; notwithſtanding all the oppoſition made to their bleſſed Progreſs, by *falſe Rumors, Calumnies and bitter Perſecutions*; not only from the *Powers* of the Earth, but from every one that liſted to injure and abuſe them: So that they ſeemed indeed to be as *poor Sheep appointed to the Slaughter, and as a People killed all the Day long.*

It were fitter for a *Volume* than a Preface, but ſo much as to repeat the

the *Contents* of their cruel Sufferings from *Profeſſors* as well as from *Profane*, and from *Magiſtrates* as well as the *Rabble*: That it may be ſaid of this abuſed and deſpiſed People, they went forth *Weeping* and ſowed in *Tears*, bearing Teſtimony to the *Precious Seed*, even the *Seed of the Kingdom*, which ſtands not in *Words*; the Fineſt the Higheſt that Man's Wit can uſe, but in *Power*: The Power of Chriſt Jeſus, to whom God the Father hath given *all Power* in Heaven and in Earth, that he might rule *Angels* above, and Men below. Who impowred them, as their Work witneſſeth, by the many that were *turned*, through their Miniſtry, *from Darkneſs to the Light*, and out of the *Broad* into the *Narrow Way* of Life and Peace; bringing People to a Weighty, Serious and God-like Converſation; the *Practice* of that Doctrine which they Taught.

And as without this Secret Divine Power

Power there is no Quickening and Regenerating of dead Souls, ſo the want of this *Generating* and *Begetting* Power and Life, is the Cauſe of the little Fruit that the many Miniſtries that have been and are in the World, bring forth. O that both Miniſters and People were ſenſible of this! My Soul is often troubled for them, and Sorrow and Mourning Compaſs me about for their Sakes. O that they were wiſe! O that they would conſider, and lay to Heart the things that truly and ſubſtantially make for their laſting Peace!

Two things are to be conſidered, the *Doctrine* they Taught, and the *Example* they led among all People. I have already toucht upon their *Fundamental* Principle, which is as the *Corner ſtone* of their Fabrick: And indeed to ſpeak eminently and properly their *Characteriſtick*, or main diſtinguiſhing Point or Principle, viz. the *Light of Chriſt within*, as God's Gift for

for Man's Salvation. This I ſay, is as the *Root* of the goodly Tree of Doctrines that grew and branched out from it, which I ſhall now mention in their Natural and Experimental Order.

Firſt, *Repentance from dead Works to ſerve the Living God.* Which comprehends three Operations. Firſt a *ſight* of Sin. Secondly, A *Sence* and *Godly Sorrow* for Sin. Thirdly, An *Amendment* for the Time to come. This was the Repentance they preached and preſſed, and a Natural reſult from the Principle they turned all People unto. For of Light came *Sight*; and of Sight came *Senſe* and *Sorrow*; and of Senſe and Sorrow, came *Amendment of Life.* Which Doctrine of Repentance leads to *Juſtification*; that is, *Forgiveneſs of the Sins that are paſt, through Chriſt the alone Propitiation, and the Sanctification or Purgation of the Soul*, from the defiling Nature and Habits of Sin, *Preſent* by the Spirit

Spirit of Christ in the Soul. Which is Justification in the *compleat* Sense of that Word: Comprehending both Justification from the *Guilt* of the Sins that are past, as if they had never been committed, through the Love and Mercy of God in Christ Jesus; and the Creatures being made *inwardly* just through the *Cleansing* and *Sanctifying* Power and Spirit of Christ revealed in the Soul; which is commonly called *Sanctification*. But that none can come to know Christ to be their Sacrifice that Reject him as their Sanctifier. The End of his coming being to save his People from the *Nature* and *Defilement*, as well as Guilt of Sin; and that therefore those that resist his Light and Spirit, make his coming an offering of none effect to them.

From hence sprang a *Second* Doctrine they were led to declare, as the *Mark of the Price of the High Calling* to all true Christians, viz. *Perfection from Sin*,

Sin, according to the Scriptures of Truth; which teſtifie it to be the *End* of Chriſt's coming and the *Nature* of his Kingdom, and for which his Spirit was and is given, viz. to be *Perfect as our Heavenly Father is Perfect, and Holy becauſe God is Holy*. And this the Apoſtles laboured for, *That the Chriſtians ſhould be Sanctified* **Throw-out** *in Body, Soul and Spirit*. But they never held a Perfection in *Wiſdom* and *Glory* in this Life, or from *Natural Infirmities*, or *Death*, as ſome have, with a weak or ill mind, imagined and inſinuated againſt them.

This they called a Redeemed State, Regeneration, or the New-Birth: Teaching every where, according to their *Foundation*, that without this Work were known, there was no inheriting the Kingdom of God.

Thirdly, This leads to an acknowledgment of *Eternal Rewards* and *Puniſhments*, as they have good Reaſon; for elſe, of all People, certainly they

muſt be the *moſt Miſerable*; Who, for above *Forty* Years, have been exceeding great Sufferers for their Profeſſion; and, in ſome Caſes, treated *worſe* than the *worſt* of Men; yea, as the *Refuſe* and *Off-ſcowering* of all things.

This was the *Purport* of their Doctrine and Miniſtry; which, for the moſt part, is what other Profeſſors of Chriſtianity pretend to hold in Words and Forms, but not in the Power of Godlineſs; which, generally ſpeaking, has been long loſt by Mens departing from that *Principle* and *Seed of Life* that is in Man, and which Man has not regarded, but loſt the Senſe of; and in and by which he can *only* be quickned in his Mind to ſerve the living God in *Newneſs* of Life. For as the Life of Religion was loſt, and the generality lived and Worſhiped God after their *own* Wills, and not after the Will of God, nor the mind of Chriſt, which ſtood in the Works and Fruits of the *Holy Spirit*;

rit; ſo that which they preſt, was not Notion but *Experience*; no Formality but *Godlineſs*; as being ſenſible in themſelves, through the Work of God's Righteous Judgments, that *without Holineſs no Man ſhould ever ſee the Lord*, with Comfort.

Beſides theſe General Doctrines, as the larger Branches, there ſprang forth ſeveral *particular* Doctrines, that did *exemplifie* and *further explain* the Truth and Efficacy of the General Doctrine before obſerved, in their Lives and Examples. As,

I. *Communion, and loving one another.* This is a noted Mark in the Mouth of all ſorts of People concerning them. *They will meet, They will help and ſtick one to another.* Whence it is common to hear ſome ſay, *Look how the Quakers love and take care of one another.* Others, leſs Moderate, will ſay; *The Quakers love none but themſelves*: And if *loving* one another and having an *Intimate Communion* in Re-

ligion, and *constant care* to meet to Worship God, and help one another, be any Mark of Primitive Christianity, they had it, Blessed be the Lord, in an ample manner.

II. *To love Enemies.* This they both Taught and *Practised.* For they did not only refuse to be revenged for Injuries done them, and condemned it as of an Unchristian Spirit, but they did *freely Forgive*; yea, *Help* and *Relieve* those that had been *Cruel* to them, when it was in their Power to have been even with them: Of which many and singular Instances might be given: Endeavouring, through Faith and Patience, to overcome all Injustice and Oppression, and Preaching this Doctrine as *Christian* for others to follow.

III. Another was, *The Sufficiency of Truth speaking*, according to Christ's own form of sound Words, of *Yea, Yea*, and *Nay, Nay*, among Christians, *without Swearing*; both from Christ's expres

expreſs Prohibition *to Swear at all*, Mat. 5. and for that they being under the Tye and Bond of Truth in themſelves, there was no neceſſity for an Oath; and it would be a *Reproach* to their Chriſtian Veracity to aſſure their *Truth* by ſuch an Extraordinary way of Speaking; ſimple and uncompounded Anſwers, as *Yea* and *Nay*, (without Aſſeverations, Atteſtations, or Supernatural Vouchers) being moſt ſuitable to Evangelical Righteouſneſs. But offering at the ſame time to be puniſht to the full, for Falſe-ſpeaking, as others for Perjury, if ever Guilty of it: And hereby they exclude with all True, all *Falſe* and *Prophane* Swearing; for which the Land did and doth *Mourn*, and the great God was and is not a little offended with it.

IV. *Not Fighting but Suffering*, is another Teſtimony peculiar to this People: They affirm that Chriſtianity teacheth People *To beat their*

Swords into Plough-Shares, and their Spears into Pruning-Hooks, and to learn War no more, that so the Wolf may lie down with the Lamb, and the Lion with the Calf, and nothing that destroys be entertained in the Hearts of People: Exhorting them to employ their Zeal against *Sin*, and turn their Anger against *Satan*, and no longer war one against another; because *all Wars and Fightings come of Mens own Hearts Lusts*, according to the Apostle *James*, and not of the Meek Spirit of Christ Jesus, who is Cptain of *another Warfare*, and which is carried on with *other Weapons*. Thus as *Truth speaking* succeeded Swearing, so *Faith* and *Patience* succeeded Fighting, in the Doctrine and Practice of this People. Nor ought they for this to be obnoxious to Civil Government, since if they cannot Fight for it, *neither can they fight against it*; which is no mean Security to any State. Nor is it reasonable that People should be blamed for

for not doing more for others than they can do for themſelves. And, Chriſtianity ſet aſide, if the Coſts and Fruits of War were well conſidered, Peace, with all its Inconveniencies, is generally Preferable. But tho' they were not for Fighting, they were for *ſubmitting* to Government; and that, *not only for Fear, but for Conſcience-ſake*; where Government doth not interfere with Conſcience: Believing it to be an Ordinance of God, and where it is juſtly adminiſtred, a great Benefit to Mankind. Tho' it has been their Lot, through *blind* Zeal in ſome, and Intereſt in others, to have felt the *Strokes* of it with greater Weight and Rigour than any other Perſwaſion in this Age; whilſt they, of all others, Religion ſet aſide, have given the Civil Magiſtrate the leaſt occaſion of Trouble in the Diſcharge of his Office.

V. Another part of the Character of this People was, and is, *They refuſe*

to pay Tythes, or Maintenance to a National Miniſtry; and that for two Reaſons: The one is, They believe all *compelled* Maintenance, even to Goſpel Miniſters, to be Unlawful, becauſe expreſly contrary to Chriſt's Command, who ſaid, *Freely you have received, freely give*: At leaſt, that the Maintenance of Goſpel Miniſters ſhould be free and not forced. The other Reaſon of their Refuſal is, Becauſe thoſe Miniſters are not *Goſpel Ones*, in that the Holy Ghoſt is not their Foundation, but *Humane Arts* and *Parts*. So that it is not matter of Humour or Sullenneſs, but *Pure Conſcience* towards God, that they cannot help to ſupport National Miniſtries where they dwell, which are but too much and too viſibly become ways of Worldly Advantage and Preferment.

VI. *Not to Reſpect Perſons*, was and is another of their Doctrines and Practices, for which they were often

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Buffetted and *Abuſed*. They Affirmed it to be *ſinful* to give Flattering Titles, or to uſe Vain Geſtures and Complements of Reſpect. Tho' to Vertue and Authority *they ever made a Difference*; but after their *Plain* and *Homely* Manner, yet ſincere and ſubſtantial way: Well remembering the Examples of *Mordecai* and *Elihu*; but more eſpecially the Command of their Lord and Maſter Jeſus Chriſt, who forbad his Followers to call Men *Rabbi*, which implies *Lord* or Maſter; alſo the *faſhionable Greetings* and *Salutations* of thoſe Times; that ſo *Self-love* and *Honour*, to which the proud Mind of Man is incident, in his fallen Eſtate, might not be Indulged but Rebuked. And tho this rendei'd their Converſation diſagreeable, yet they that will remember what Chriſt ſaid to the Jews, *How can ye believe in me* who receive honour one of another, will abate of their reſentment, if his Doctrine has any Credit with them.

VI. They also used the Plain Language of *Thou* and *Thee*, to a single Person, whatever was his Degree among Men. And indeed the Wisdom of God was much seen in bringing forth this People in so Plain an Appearance. For it was a *Close* and *Distinguishing Test* upon the Spirits of those they came among; shewing their Insides and what predominated, notwithstanding their High and Great Profession of Religion. This among the rest, sounded so harsh to many of them, and they took it so ill, that they would say, *Thou me, Thou my Dog! If thou Thouest me, I'll thou thy Teeth down thy Throat*; forgetting the Language *they use to God* in their own Prayers, and the *common Stile* of the Scriptures, and that it is an absolute and *essential Propriety* of Speech. And what good alas, had their Religion done them, who were so sensibly toucht with Indignation for the use of this *Plain, Honest* and *True Speech*?

VII.

VII. They recommended *Silence* by their Example, having very few words upon all Occaſions. They were *at a Word* in Dealing: Nor could their Cuſtomers *many* Words tempt them from it; having more regard for *Truth* than *Cuſtom*, to *Example* than *Gain*. They ſought *Solitude*; but when in Company, they would neither uſe nor willingly hear *Unneceſſary* as well as *Unlawful* Diſcourſes: Whereby they preſerved their Minds *pure and undiſturbed* from unprofitable Thoughts and Diverſions. Nor could they humour the Cuſtom of *Good Night*, *Good Morrow*, *God Speed*; for they knew the Night was Good, and the Day was Good, without wiſhing of either; and that in the other Expreſſion, the Holy Name of God was too lightly and unthinkingly uſed, and therefore taken in vain. Beſides they were words and wiſhes of courſe, and are uſually as little meant, as are love and ſervice

in

in the cuſtom of Cap and Knee; and ſuperfluity in thoſe as well as in other things was burthenſome to them; and therefore they did not only decline to uſe them, but found themſelves often preſs'd to reprove the Practice.

VIII. For the ſame reaſon they *forbore Drinking to People*, or *Pledging of them*, as the manner of the World is: A Practice that is not only Unneceſſary, but they thought Evil in the *Tendencies of it*; being a *Provocation* to Drink more than did People good, as well as that it was in it ſelf *Vain* and *Heatheniſh*.

IX. Their way of *Marriage* is peculiar to them; and ſhews a diſtinguiſhing care above other Societies profeſſing Chriſtianity. They ſay that *Marriage is an Ordinance of God, and that God only can rightly joyn Man and Woman in Marriage*. Therefore they uſe neither *Prieſt* nor *Magiſtrate*; but the Man and Woman concern'd, take each other as Husband and Wife, in the preſence

presence of divers credible Witnesses, *promising unto each other, with Gods assistance, to be Loving and Faithful in that Relation till Death shall separate them.* But antecedent to this, they first present themselves to the *Monthly Meeting* for the Affairs of the Church where they reside; there declaring their intentions to take one another as *Husband* and *Wife*, if the said Meeting have nothing material to object against it. They are constantly ask'd the necessary Questions, as in Case of *Parents* or *Guardians*, if they have acquainted them with their Intention, and have their Consent, *&c.* The Method of the Meeting is, to take a Minute thereof, and to appoint proper Persons to enquire of their Conversation and Clearness from all others, and whether they have discharged their Duty to their Parents or Guardians; and make report thereof to the next *Monthly Meeting*, where the same Parties are desired to give their Attendance.

dance. In case it appears they have proceeded Orderly, the Meeting *Passes* their Proposal, and so *Records* it in their Meeting Book. And in case the Woman be a *Widow* and hath Children, due care is there taken that Provision also be made by her for the Orphans before the Meeting pass the Proposals of Marriage: Advising the Parties concerned to appoint a convenient Time and Place, and to give fitting Notice to their Relations, and such Friends and Neighbours, as they desire should be the Witnesses of their Marriage. Where they take one another by the Hand, and by Name, promise Reciprocally Love and Fidelity, after the manner before expressed. Of all which Proceedings, a Narrative, in a way of *Certificate*, is made, to which the said Parties first set their Hands, thereby making it their Act and Deed; and then divers of the Relations, Spectators, and Auditors set their Names as Witnesses of what they Said and Signed.

And

And this Certificate is afterward *Regiſtred* in the Record belonging to the Meeting where the Marriage is Solemnized. Which regular Method has been, as it deſerves, adjudged in Courts of Law a *good Marriage*; where it has been by croſs and ill People diſputed and conteſted, for want of the accuſtomed Formalities of Prieſt and Ring, *&c.* Ceremonies they have *Refuſed*, not out of Humor, but *Conſcience*, reaſonably grounded; in as much as no Scripture-Example tells us that the Prieſt had any other part, of Old Time, than that of a *Witneſs* among the reſt, before whom the *Jews* uſed to take one another: And therefore this People look upon it as an *Impoſition* to Advance the *Power* and *Profits* of the Clergy: And for the uſe of the *Ring*, it is enough to ſay that it was an *Heatheniſh* and *vain* Cuſtom, and never in Practice among the People of God, *Jews* or *Primitive Chriſtians*. The words of the Uſual Form, as *With my Body I*

thee

thee Worſhip, &c. are hardly Denſenſible. In ſhort, they are more Careful, Exact and Regular, than any Form now uſed; and it is free of the inconveniencies with which other Methods are attended: Their Care and Checks being ſo many, and ſuch, as no Clandeſtine Marriages can be perform'd among them.

X. It may not be unfit to ſay ſomething here of their *Births* and *Burials*, which make up ſo much of the *Pomp* and *Solemnity* of too many called Chriſtians. For Births, the *Parents* Name their own Children; which is uſually ſome days after they are born, in the preſence of the Midwife, if ſhe can be there, and thoſe that were at the birth, who afterward ſign a *Certificate* for that purpoſe prepared, of the *Birth* and *Name* of the Child or Children; which is recorded in a proper Book, in the Monthly Meeting to which the Parents belong; avoiding the accuſtomed Ceremonies and Feſtivals.

XI. Their Burials are performed with

with the ſame Simplicity. If the *Body* of the Deceaſed be near any Publick Meeting-Place, it is uſually carried thither, for the more convenient Reception of thoſe that Accompany it to the Burying-Ground. And it ſo falls out ſometimes, that while the Meeting is gathering for the Burial, ſome or other has a word of Exhortation, for the ſake of the People there met together. After which the Body is born away by the young Men, or elſe thoſe that are of their Neighbourhood, or thoſe that were moſt of the Intimacy of the Deceaſed Party: The Corps being in a *plain Coffin, without any Covering or Furniture* upon it. At the Ground, they pauſe ſome time before they put the Body into its *Grave*, that if any one there ſhould have any thing upon them to exhort the People, that they may not be diſappointed, and that the Relations may the more Retiredly and Solemnly take their *laſt leave* of the Body

dy of their departed Kindred, and the Spectators have a Senſe of *Mortality*, by the occaſion then given them, to reflect upon their own *Latter End*. Otherways, they have no ſet Rites or Ceremonies on thoſe Occaſions. Neither do the Kindred of the Deceaſed ever wear mourning; they looking upon it as a worldly Ceremony and piece of Pomp; and that what Mourning is fit for a Chriſtian to have, at the Departure of a beloved Relation or Friend, ſhould be worn in the *Mind*, which is only ſenſible of the Loſs, and the Love they had to them, and Remembrance of them: To be outwardly expreſs'd by a reſpect to their *Advice*, and care of thoſe they have left behind them, and their Love of that they Loved. Which Conduct of theirs, tho' unmodiſh or unfaſhionable, leaves nothing of the Subſtance of things neglected or undone: And as they aim at no more, ſo that ſimplicity of Life is what they obſerve with great

great Satisfaction; tho' it ſometimes happens not to be without the *Mockeries* of the vain World they live in.

Theſe things to be ſure gave them a *Rough* and *Diſagreeable* Appearance with the Generality; who thought them *Turners of the World upſide down*, as indeed, in ſome ſenſe they were: But in no other than that wherein *Paul* was ſo charged, *viz. To bring things back into their Primitive and right Order again.* For theſe and ſuch-like Practices of theirs were not the Reſult of *Humour*, or for *Civil Diſtinction*, as ſome have fancied, but a Fruit of *Inward Senſe*, which God, through his holy Fear, had begotten in them. They did not conſider how to contradict the World, or diſtinguiſh themſelves as a *Party* from others; it being none of their Buſineſs, as it was not their Intereſt: No, it was not the Reſult of Conſultation, or a framed Deſign, by which to declare or recommend Schiſm or Novelty. But God having

having given them a ſight of themſelves, they ſaw the whole World in the *ſame Glaſs of Truth*; and ſenſibly diſcerned the Affections and Paſſions of Men, and the *Riſe* and *Tendency* of Things: What it was that gratified the *Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life, which are not of the Father, but of the World.* And from thence Sprang in the Night of Darkneſs and Apoſtacy, which hath been over People, through their Degeneration from the *Light* and *Spirit* of God, theſe and many other vain Cuſtoms, which are ſeen by the Heavenly Day of Chriſt that *dawns in the Soul*, to be, either wrong in their Original, or, by Time and Abuſe, hurtful in their Practice. And tho' theſe things ſeemed Trivial to ſome, and rendered this People *Stingy* and *Conceited* in ſuch Perſons Opinion; there was and is more in them than they were or are aware of.

It was not very eaſie to our *Primitive Friends*, to make themſelves *Sights* and *Spectacles*, and the *Scorn* and *Deriſion* of the World; which they eaſily foreſaw muſt be the Conſequence of ſo *Unfaſhionable* a Converſation in it. But herein was the Wiſdom of God ſeen in the Fooliſhneſs of theſe things; Firſt, That they diſcovered the *Satisfaction* and *Concern* that People had in and for the Faſhions of this World, notwithſtanding their high Pretences to another; in that any diſappointment about them came ſo very near them, as that the greateſt Honeſty, Virtue, Wiſdom and Ability, were *unwelcome* without them. Secondly, It *ſeaſonably and profitably divided Converſation*; For this making their Society *uneaſie* to their Relations and Acquaintance, it gave them the opportunity of *more Retirement* and *Solitude*; wherein they met with better Company, even the *Lord God their Reaeemer*; and grew ſtrong in his

his Love, Power and Wiſdom, and were thereby better qualified for his Service: And the Succeſs abundantly ſhow'd it: *Bleſſed be the Name of the Lord.*

And though they were not Great and Learned in the Eſteem of this World (for then they had not wanted Followers upon their own Credit and Authority) yet they were generally of the *moſt Sober* of the ſeveral Perſwaſions they were in, and of the *moſt Repute* for Religion; and many of them of *good Capacity*, *Subſtance* and *Account* among Men.

And alſo ſome among them wanted not for *Parts*, *Learning*, or *Eſtate*; though then as of Old, *not many Wiſe, or Noble*, &c. *were called*; or at leaſt received the *Heavenly Call*, becauſe of the *Croſs* that attended the Profeſſion of it in Sincerity. But neither do Parts or Learning make Men the better Chriſtians, though the better Orators and Diſputants; and it is the Igno-

rance

rance of People about the Divine Gift that cauſes that vulgar and miſchievous miſtake. *Theory* and *Practice*, *Speculation* and *Enjoyment*, *Words* and *Life*, are two things. Oh'tis the Penitent, the Reformed, the Lowly, the Watchful, the Self-denying and Holy Soul, that is the *Chriſtian*! And that Frame is the Fruit and Work of the *Spirit*, which is the *Life* of Jeſus: Whoſe Life, tho' hid in the fulneſs of it in God the Father, is ſhed abroad in the Hearts of them that truly Believe, according to their Capacity. Oh that People did but know this to *Cleanſe* them, to *Circumciſe* them, to *Quicken* them, and to make them *New Creatures* indeed! *Recreated*, or *Regenerated* after Chriſt Jeſus unto good Works; that they might live to God and not to themſelves; *and offer up living Prayers and living Praiſes, to the living God, through his own living Spirit*, in which he is *only* to be Worſhipped in this *Goſpel* Day.

Oh

Oh that they that read me could but *feel* me! For my Heart is affected with this *Merciful Visitation* of the Father of Lights and Spirits to this poor Nation, and the whole World, through the same Testimony. Why should the Inhabitants thereof *reject it?* Why should they *lose* the Blessed Benefit of it? Why should they not *turn to the Lord with all their Hearts*, and say from the Heart, *Speak Lord, for now thy poor Servants hear? Oh that thy Will may be done; thy Great, thy Good and Holy Will, in Earth as it is in Heaven! Do it in us, do it upon us, do what thou wilt with us; for we are thine, and desire to glorifie thee our Creator, both for that, and because thou art our Redeemer; for thou art redeeming us from the Earth; from the Vanities and Pollutions of it, to be a Peculiar People unto thee.* Oh this were a brave Day for *England*, if so she could say in Truth! But alas, the Case is otherwise; for which *some* of thine

Inha-

Inhabitants, O Land of my Nativity! have mourned over thee with *bitter Wailing and Lamentation.* Their *Heads have been indeed as Waters, and their Eyes as Fountains of Tears,* becauſe of thy Tranſgreſſion and Stiffneckedneſs; becauſe thou wilt not Hear, and Fear, and Return to the *Rock,* even *thy Rock, O England!* From whence thou wert Hewn. But be thou warned, O Land of great Profeſſion, to receive him into thy Heart. Behold, *at That Door* it is he hath ſtood ſo long knocking! but thou wilt yet have none of him. Oh be thou awakened, leſt *Jeruſalem's Judgments* do ſwiftly overtake thee, becauſe of *Jeruſalem's Sins* that abound in thee. For ſhe abounded in *Formality,* but made void the *Weighty* things of God's Law as thou *daily doeſt.*

She withſtood the Son of God in the Fleſh, and thou reſiſteſt the Son of God *in the Spirit.* He would have

gathered her as an Hen gathereth her Chickens under her Wings, and she would not; *so would he have gathered thee out of thy Life-less Profession, and have brought thee to inherit Substance*; to have known his Power and Kingdom: For which he often knockt within, by his *Grace* and *Spirit*; and and without, by his *Servants* and *Witnesses*: *But thou wouldest not be gathered*: But on the Contrary, as *Jerusalem* of old *Persecuted* the Manifestation of the Son of God in the Flesh, and *Crucified* him, and *Whipt*, and *Imprisoned* his Servants; so hast thou, O Land! Crucified *to thy self afresh* the Lord of Life and Glory, and done *despite* to his Spirit of Grace; *slighting* the Fatherly Visitation, and *Persecuting* the blessed Dispensers of it by thy Laws and Magistrates: Tho' they have *Early* and *Late* pleaded with thee in the *Power* and *Spirit* of the Lord; in *Love* and *Meekness*, that thou mightest know the Lord and

serve

ſerve him, and become the Glory of all Lands.

But thou haſt *Evilly* entreated and requited them. Thou haſt *ſet at nought* all their Counſel, and *would have none* of their Reproof, as thou ſhouldeſt have done. Their Appearance was *too Straight*, and their Qualifications were *too Mean* for thee to receive them; like the *Jews* of Old, that cried, *Is not this the Carpenters Son, and are not his Brethren among us; which of the Scribes, of the Learned* (the Orthodox) *believe in him?* Propheſying their *Fall* in a Year or two, and making and executing of ſevere Laws to bring it to paſs: Endeavoring to *terriſie* them out of their *Holy way*, or *deſtroy* them for abiding Faithful to it. But thou haſt ſeen how many Governments that riſe againſt them, and determined their Downfal, have been *overturned* and *extinguiſhed*, and that they are ſtill preſerved, and become a great and a conſiderable People, a-

mong the Middle ſort of thy numerous Inhabitants. And notwithſtanding the many difficulties *Without* and *Within*, which they have Laboured under, ſince the Lord God Eternal firſt gathered them, they are an *Encreaſing* People; the Lord ſtill adding unto them, in divers *Parts*, ſuch as ſhall be ſaved, if they perſevere to the End. And to Thee, O *England*! Were they, and are they lifted up as a *Standard*, and as a City ſet upon a *Hill*, and to the Nations round about thee, that *in their Light thou may'ſt come to ſee Light*, even in *Chriſt Jeſus, the Light of the World*, and therefore *thy Light, and Life too*, if thou wouldſt but turn from thy many evil ways, and receive and obey it. *For in the Light of the Lamb, muſt the Nations of them that are ſaved walk*, as the Scripture Teſtifies.

Remember, O Nation of great Profeſſion! How the Lord has waited upon thee ſince the *Dawning* of Reformatio

formation, and the many *Mercies* and *Judgments* by which he has pleaded with Thee; and *Awake* and *Ariſe* out of thy deep Sleep, and yet hear his Word *in thy Heart* that thou may'ſt live.

Let not this thy day of *Viſitation* paſs over thy Head, nor neglect thou ſo great Salvation as is This which is come to thy Houſe, Oh *England*! For why ſhould's thou die, Oh Land that God deſires to Bleſs! Be aſſured *it is He* that has been in the midſt of *This People*, in the midſt of Thee, and not a *Deluſion*, as thy miſtaken Teachers have made Thee believe. And this thou ſhalt find by their *Marks* and *Fruits*, if thou wilt conſider them in the Spirit of Moderation.

CHAP. III.

Of the Qualifications *of their Miniſtry. Eleven Marks that it is* Chriſtian.

I. THey were *changed Men themſelves* before they went about to change others. Their *Hearts were Rent* as well as their Garments; and they knew the Power and Work of God upon them. And this was ſeen by the great *Alteration* it made, and their *ſtricter* Courſe of Life, and *more Godly* Converſation that immediately followed upon it.

II. They went not forth, or Preached in their *own* Time or Will, but in the *Will* of *God*; and ſpoke not their own *ſtudied* Matter, but as they were opened and moved of *his Spirit*, with which

which they were well acquainted in their own Converſion: Which cannot be expreſſed to Carnal Men ſo as to give them any intelligible account; for to ſuch it is, as Chriſt ſaid, like the blowing of the Wind, which no Man knows whence it cometh, or whither it goeth. Yet this Proof and Seal went along with their Miniſtry, that many were turned from their Life-leſs *Profeſſions*, and the Evil of their Ways, to an *inward* and *experimental* knowledge of God, and an Holy Life, as thouſands can Witneſs. And as they Freely received what they had to ſay from the Lord, ſo they *Freely* adminiſter'd it to others.

III. The *Bent* and *Scope* of their Miniſtry was *Converſion to God*; *Regeneration* and *Holineſs*. Not Schemes of Doctrines and Verbal Creeds, or new Forms of Worſhip; But a leaving off in Religion the Superfluous, and reducing the Ceremonious and Formal part, and preſſing earneſtly the

Substantial, the *Necessary* and *Profitable* part to the Soul; as all, upon a serious Reflection, must and do acknowledge.

IV. They directed People to a *Principle* in themselves, tho' not of themselves, by which all that they asserted, Preached and Exhorted others to, might be wrought in them, and known to them, through Experience, to be true: Which is a *high* and *distinguishing* Mark of the Truth of their Ministry, both that they knew what they said, and were not afraid of coming to the Test. For as they were bold from Certainty, so they required Conformity upon no Humane Authority but upon *Conviction*, and the Conviction of *This Principle*; which they asserted was in them that they Preached unto, and unto that they directed them, that they might *examine* and *prove* the Reality of those things which they had affirmed of it, as to its Manifestation and Work in Man. And this is more than the many

ny Miniſtries in the World pretended to. They Declare of Religion, ſay many things true, in words, *of God, Chriſt, and the Spirit*; *of Holineſs and Heaven*; *that all Men ſhould Repent and mend their Lives, or they will go to Hell*, &c. But which of them all pretend to ſpeak *of their own Knowledge and Experience*? Or ever directed to a Divine Principle, or Agent, placed of God *in Man*, to help him; and *how* to know it, and wait to feel its Power to work that good and acceptable VVill of God in them.

Some of them indeed have Spoke of the *Spirit*, and the Operations of it to Sanctification, and performance of VVorſhip to God; but *Where*, and *How* to find it, and wait in it, to perform our Duty to God, was yet as a Myſtery to be declared by this *further* degree of Reformation. So that this People did not only in words, more than equally preſs Repentance, Converſion and Holineſs, but did it *know-*

ingly and *experimentally*; and directed thoſe, to whom they preached, to a ſufficient *Principle*; and told them where it was, and by *what Tokens* they might know it, and which way they might experience the *Power* and Efficacy of it to their Souls Happineſs. VVhich is more than *Theory* and *Speculation*, upon which moſt other Miniſters depend: For here is certainty; a *Bottom* upon which Man may boldly appear before God in the great Day of Account.

V. They reached to the *Inward* State and Condition of *People*, which is an Evidence of the Virtue of their *Principle*, and of their Miniſtring from it, and not from their own Imaginations, Gloſſes or Comments upon Scripture. For nothing reaches the Heart, but what is *from the Heart*, or pierces the Conſcience, but what comes from a living Conſcience. Inſomuch as it hath often happened, where *People* have under Secrecy revealed

vealed their State or Condition to ſome choice Friends, for Advice or Eaſe, they have been ſo particularly directed in the Miniſtry of this People, that they have challenged their Friends with diſcovering their Secrets, and telling their Preachers their Caſes, to whom a word had not been ſpoken. Yea, the very *Thoughts* and *Purpoſes* of the Hearts of many have been ſo plainly detected, that they have, like *Nathaniel*, cryed out, of this inward appearance of Chriſt, *Thou art the Son of God, Thou art the King of* Iſrael. And thoſe that have embraced this Divine Principle, have found this Mark of its Truth and Divinity (that the VVoman of *Samaria* did of Chriſt when in the Fleſh, to be the *Meſſiah,*) viz. *It had told them all that ever they had done*; ſhowed them their *inſides*, the moſt *inward* ſecrets of their Hearts, and laid Judgment to the Line, and Righteouſneſs to the Plummet; of which Thouſands can,

at this day, give in their Witneſs. So that nothing has been affirmed by this People, of the Power and Virtue of this Heavenly Principle, that ſuch as have turned to it have not found true, and more; and that *one half* had not been told to them of what they have ſeen of the *Power*, *Purity*, *Wiſdom* and *Goodneſs* of God therein.

VI. The *Accompliſhments* with which this Principle fitted, even ſome of the meaneſt of this People, for their Work and Service: Furniſhing ſome of them with an Extraordinary Underſtanding in Divine Things, and an admirable Fluency and Taking way of Expreſſion, which gave occaſion to ſome to wonder, ſaying of them, as of their Maſter, *Is not this ſuch a Mechanick's Son, how came he by this Learning?* As from thence others took occaſion to ſuſpect and inſinuate they were *Jeſuits* in Diſguiſe, who had the Reputation of

Learned

Learned Men for an *Age* paſt, tho' there was not the leaſt ground of Truth for any ſuch Reflection. In that their Miniſters are known, the places of their Abode, their Kindred and Education.

VII. That they riſe *Low*, and *Deſpiſed*, and *Hated*, as the Primitive Chriſtians did, and not by the help of Worldly Wiſdom or Power, as former Reformations, in part, have done: But in *all things*, it may be ſaid, this People were brought forth in the *Croſs*; in a *Contradiction* to the Ways, Worſhip, Faſhions and Cuſtoms of this World; yea, againſt Wind and Tide, that ſo no Fleſh might Glory before God,

VIII. They could have *no deſign to themſelves* in this Work, thus to expoſe themſelves to *Scorn* and *Abuſe*; to ſpend and be ſpent: Leaving *Wife* and *Children*, *Houſe* and *Land*, and all that can be accounted dear to Men, with their Lives in their Hands, being

daily

daily in Jeopardy, to declare this *Primitive* Meſſage, revived in their Spirits, by the good Spirit and Power of God, *viz.*

'That God is Light, and in him is 'no Darkneſs at all; and that he has 'ſent his Son a Light into the World 'to enlighten all Men in order to Sal-'vation; and that they that ſay they 'have Fellowſhip with God, and are 'his Children and People, and yet 'walk in Darkneſs, *viz.* in Diſobe-'dience to the Light in their Conſci-'ences, and after the Vanity of this 'World, *they lye and do not the Truth.* 'But that all ſuch as love the Light, 'and bring their Deeds to it, and 'walk in the Light, as God is Light, 'the Blood of Jeſus Chriſt his Son 'ſhould cleanſe them from all Sin. Thus *Jo.* 1. 4. 19. Ch. 3. 20. 21. 1 *Jo.* 1. 5. 6, 7.

IX. Their known great *Conſtancy* and *Patience* in Suffering for their Teſtimony, in all the Branches of it; and

and that ſometimes unto *Death*, by *Beatings*, *Bruiſings*, *long* and *crowded Impriſonments*, and *Noiſome Dungeons*. Four of them in *New England* Dying by the Hands of the *Executioner*, purely for *Preaching* amongſt that People: Beſides *Baniſhments*, and *Exceſſive Plunders* and *Sequeſtrations* of their Goods and Eſtates, almoſt in all parts; not eaſily to be expreſſed, and leſs to have been endured, but by thoſe that have the ſupport of a good and glorious Cauſe; refuſing Deliverance by any indirect ways or means, as often as it was offered unto them.

X. That they did not only, not ſhow any diſpoſition to *Revenge*, when it was at any time in their Power; but *forgave* their cruel *Enemies*; ſhewing Mercy to thoſe that had *none* for them.

XI. Their *Plainneſs* with thoſe in Authority, like the Antient Prophets, not fearing to tell them, to their Faces, of their *Private* and *Publick* Sins;

Sins; and their *Prophecies* to them of their Afflictions and Downfal, when in the Top of their Glory. Alſo of ſome National Judgments, as of the *Plague*, and *Fire* of *London*, in expreſs Terms, And likewiſe particular ones to divers Perſecutors, which accordingly overtook them; and were very remarkable in the places where they dwelt, which in time may be made publick for the Glory of God.

Thus, *Reader*, thou ſeeſt this People in their *Riſe*, *Principles*, *Miniſtry* and *Progreſs*; both their General and Particular Teſtimony: By which thou maiſt be informed, *how*, and upon what foot they Sprang and became ſo conſiderable a People. It remains next that I ſhew alſo their *Care*, *Conduct* and *Diſcipline*, as a Chriſtian and Reformed Society; that they might be found living up to their own Principles and Profeſſion. And this, the rather, becauſe they have hardly ſuffered more in their Character from the

the Unjuſt Charge of *Error*, than by the falſe Imputation of *Diſorder*: Which Calumny indeed has not failed to follow all the true ſteps that were ever made to Reformation, and under which Reproach none ſuffered more than the *Primitive Chriſtians* themſelves, that were the Honour of Chriſtianity, and the great Lights and Examples of their own and ſucceeding Ages.

CHAP.

CHAP. IV.

Of the Diſcipline *and* Practice *of this People as a Religious Society. The* Church Power *they own and exerciſe, and that which they reject and condemn; With the* Method *of their Proceedings againſt Erring and Diſorderly Perſons.*

THis People encreaſing daily both in Town and Country, an Holy Care fell upon ſome of the Elders among them, for the Benefit and Service of the Church. And the firſt Buſineſs in their View, after the Example of the Primitive Saints, was the exerciſe of *Charity*; to ſupply the Neceſſities of the Poor, and anſwer

ſwer the like Occaſions. Wherefore *Collections* were early and liberally made for that and divers other Services in the Church, and intruſted with Faithful Men, Fearing God, and of Good Report, who were not weary in well-doing; adding often of their *own*, in large Proportions, which they never brought to account, or deſired ſhould be known, much leſs reſtored to them, that none might want, nor any Service be retarded or diſappointed.

They were alſo very careful, that every one that belonged to them, anſwered their Profeſſion in their Behaviour among Men, upon all Occaſions; that they lived Peaceably, and were in all things good Examples. They found themſelves engaged to Record their Sufferings and Services: And in caſe of Marriage, which they could not perform in the uſual Methods of the Nation, but among themſelves, they took care that all things

thin[illegible] were *clear* between the Parties and all others: And it was then rare that any one entertain'd an Inclination to a Perſon on that account, till he or ſhe had communicated it ſecretly to ſome very Weighty and Eminent Friends among them, that they might have a ſenſe of the matter; looking to the Council and Unity of their Brethren as of great moment to them. But becauſe the Charge of the Poor, the Number of Orphans, Marriages, Sufferings and other matters *multiplied*; and that it was good that the Churches were in ſome way and method of proceeding in ſuch Affairs among them, to the end they might the better correſpond upon occaſion, where a Member of one Meeting might have to do with one another; It pleaſed the Lord in his Wiſdom and Goodneſs, to open the Underſtanding of the firſt Inſtrument of this Diſpenſation of Life, about a Good and Orderly way of proceeding:

who

who felt an Holy Concern to visit the Churches in Person throughout this Nation, to begin and establish it among them: And by his Epistles the like was done in other Nations and Provinces abroad; which he also afterwards Visited, and helped in that Service, as shall be observed when I come to speak of him.

Now the *Care*, *Conduct* and *Discipline*, I have been speaking of, and which are now practiced among this People, is as followeth.

This Godly Elder, in every County where he travelled, exhorted them, that Some, out of every Meeting of Worship, should meet together once in the Month, to confer about the Wants and Occasions of the Church. And as the Case required, so those *Monthly* Meetings were fewer or more in number in every respective County: Four or Six Meetings of Worship, usually making one *Monthly* Meeting of Business. And accordingly

ly the Brethren met him from place to place, and began the ſaid Meetings, *viz.* For the *Poor*, *Orphans*, *Orderly Walking*, *Integrity to their Profeſſion*, *Births*, *Marriages*, *Burials*, *Sufferings*, &c. And that theſe *Monthly* Meetings ſhould, in each County, make up one *Quarterly* Meeting, where the moſt Zealous and Eminent Friends of the County ſhould Aſſemble to *Communicate*, *Adviſe* and *Help* one another, eſpecially when any Buſineſs ſeemed difficult, or a *Monthly* Meeting was tender of determining a Matter.

Alſo that theſe ſeveral *Quarterly* Meetings ſhould digeſt the Reports of their *Monthly* Meetings, and prepare one for each reſpective *County*, againſt the *Yearly* Meeting, in which all *Quarterly* Meetings reſolve; which is held in *London*: Where the Churches in this *Nation*, and other *Nations* and *Provinces*, Meet by *choſen* Members of their Reſpective Counties, both

both *mutually* to communicate their Church Affairs, and to adviſe and be adviſed in any depending Caſe to Edification. Alſo to provide a *Requiſite Stock* for the diſcharge of general Expences for general Services in the Church, not needful to be here particularized.

At theſe Meetings *Any* of the Members of the Churches may come, if they pleaſe, and ſpeak their Minds freely, in the Fear of God, to any matter; but the Mind of each *Quarterly* Meeting, therein repreſented, is chiefly underſtood, as to particular Caſes, in the Senſe delivered by the Perſons deputed or choſen for that Service by the ſaid Meeting.

During their *Yearly* Meeting, to which their other Meetings refer in their Order, and naturally Reſolve themſelves, care is taken by a *Select* Number, for that Service choſen by the General Aſſembly, to draw up the *Minutes* of the ſaid Meeting, upon the ſeveral matters that have been under

under Consideration therein; to the end that the Respective *Quarterly* and *Monthly* Meetings may be informed of all Proceedings; together with a general Exhortation to *Holiness*, *Unity* and *Charity*. Of all which Proceedings in *Yearly*, *Quarterly* and *Monthly* Meetings, *due Record* is kept by some one appointed for that Service, or that hath voluntarily undertaken it. These Meetings are opened, and usually concluded in their Solemn waiting upon God, who is sometimes graciously pleased to answer them with *as signal* Evidences of his Love and Presence, as in any of their Meetings of Worship.

It is further to be Noted, that in these *Solemn Assemblies*, for the Churches Service, there is no one presides among them after the manner of the Assemblies of other People: **Christ** only being their *President*, as he is pleased to appear in *Life* and *Wisdom* in any one or more of them, to whom, what-

whatever be their Capacity or Degree, the reſt adhere with a *Firm Unity*; not of *Authority* but *Conviction*, which is the *Divine Authority* and *Way* of Chriſt's Power and Spirit in his People: Making good his bleſſed Promiſe, *That he would be in the Midſt of his, where and whenever they were met together in his Name, even to the End of the World.* So be it.

Now it may be expected, I ſhould here ſet down what ſort of Authority is exerciſed by this People, upon ſuch Members of their *Society* as correſpond not in their Lives with their Profeſſion, and that are Refractory to this good and wholeſom Order ſetled among them; and the rather, becauſe they have not wanted their Reproach and ſufferings from ſome Tongues and *Pens*, upon this Occaſion, in a plentiful manner.

The *Power* they exerciſe is ſuch as Chriſt has given to his own People, to the End of the World, in the Per-

ſons of his Diſciples; *viz.* To *Overſee*, *Exhort*, *Reprove*, and after long Suffering and Waiting upon the Diſobedient and Refractory, to *Diſown them, as any more of their Communion*, or that they will any longer *ſtand Charged in the Sight and Judgment of God or Men, with their Converſation or Behaviour as one of them, untill they Repent.* The ſubject matter about which this Authority, in any of the foregoing Branches of it, is Exerciſed, is Firſt, in Relation *to common and general Practice*; and Secondly, about thoſe things that more ſtrictly refer to their *own Character* and *Profeſſion*, and which diſtinguiſh them from all other *Profeſſors of Chriſtianity*; avoiding two Extreams upon which many Split, *viz. Perſecution* and *Libertiniſm.* That is, *a Coercive* Power, to *Whip* People into the Temple; that ſuch as will not Conform, tho' *againſt* Faith and Conſcience, ſhall be *puniſht* in their Perſons or Eſtates: Or leaving

ing all *looſe* and *at large*, as to Practice; and ſo unaccountable to all but God and the Magiſtrate. To which hurtful Extream, nothing has more contributed than the *Abuſe* of Church Power, by ſuch as ſuffer their *Paſſion* and *private Intereſts* to prevail with them to carry it to *Outward* Force and *Corporal* Puniſhment. A Practice they have beene taught to diſlike, by their extream Sufferings, as well as their known Principle for an *Univerſal Liberty of Conſcience*.

On the other hand, they equally diſlike an *Independancy* in Society. An *unaccountableneſs* in *Practice* and Converſation to the *Rules* and Terms of their own Communion, and to *thoſe* that are the Members of it. They diſtinguiſh between Impoſing any Practice that immediately regards *Faith* or *Worſhip* (which is never to be done or ſuffered, or ſubmitted unto) and requiring Chriſtan Complyance with thoſe Methods that only reſpect

Church Buſineſs in its more *Civil* part and Concern; and that regard the *Diſcreet* and *Orderly* Maintenance of the Character of the Society as a *Sober* and *Religious Community*. In ſhort, what is for the Promotion of *Holineſs* and *Charity*, that Men may *Practice* what they profeſs, *live up* to their own Principles, and not be at Liberty to give the *Lie* to their own Profeſſion without Rebuke, is their *Uſe* and *Limit* of Church Power. They compel none *to them*, but oblige thoſe that are of them to walk *Suitable*, or they are *denied* by them: That is *all the Mark* they ſet upon them, and the *Power* they Exerciſe, or Judge a Chriſtian Society can Exerciſe, upon thoſe that are the *Mem*bers of it.

The way of their Proceeding againſt ſuch as have Lapſt or Tranſgreſt, is this. He is viſited by ſome of them, and the matter of Fact laid Home to him, be it any evil Practice againſt known and general Vertue, or

any

any Branch of their Particular Teſtimony, which he, in common, profeſſeth with them. They labour with him in much Love and Zeal for the *good* of his Soul, the Honour of God, and *Reputation* of their Profeſſion, to *own* his Fault and *condemn* it, in as ample a Manner as the Evil or Scandal was given by him; which for the moſt part, is performed by ſome *Written* Teſtimony under the Parties Hand: And if it ſo happen that the party prove *Refractory*, and is not willing to *clear* the Truth, they profeſs, from the Reproach of his or her evil doing or Unfaithfulneſs, they, after repeated Entreaties and due waiting for a Token of Repentance, give forth a Paper to *diſown* ſuch a Fact, and the *Party* offending: *Recording* the ſame as a Teſtimony of their care for the Honour of the Truth they profeſs.

And if he or ſhe ſhall clear their Profeſſion and themſelves, by ſincere Acknowledgment of their Fault, and

Godly ſorrow for ſo doing, they are *received* and looked upon again as Members of their Communion. For as God, ſo his true People *Upbraid no Man* after Repentance.

This is the account I had to give of the People of God called *Quakers*, as to their *Riſe*, *Appearance*, *Principles* and *Practices* in this Age of the World, both with Reſpect to their *Faith* and *Worſhip*, *Diſcipline* and *Converſation*. And I Judge it very proper in this place, becauſe it is to Preface the *Journal* of the *Firſt* Bleſſed and Glorious Inſtrument of this Work, and for a Teſtimony *to Him*, in his ſingular Qualifications and Services, in which he *abundantly excelled* in this day, and are worthy to be ſet forth as an *Example* to all ſucceeding Times; to the Glory of the *Moſt High God*, and for a *juſt Memorial* to that Worthy and Excellent Man, *his Faithful Servant and Apoſtle* to this Generation of the World.

CHAP.

CHAP. V.

Of the First Inſtrument *or Perſon by whom God was pleaſed to gather this People into the Way they profeſs. His Name* G. Fox: *His many Excellent Qualifications; ſhewing a Divine, and not a Human Power to have been their Original in Him. His Troubles and Sufferings both from without & within. His End and Triumph.*

I Am now come to the Third Head or Branch of my Preface, *viz.* The *Inſtrumental Author*. For it is Natural for ſome to ſay, Well, here

is the People and Work, but where and who was the *Man*, the *Inſtrument?* He that in this Age was ſent to begin this Work and People? I ſhall, as God ſhall enable me, declare who and what he was; not only by report of others, but from my own long and moſt inward Converſe, and intimate knowledge of him; for which my Soul *bleſſeth* God, as it hath often done: And I doubt not, but by that time I have diſcharged my ſelf of this part of my Preface, my *ſerious* Readers will believe I had good cauſe ſo to do.

The bleſſed Inſtrument of, and in this Day of God, and of whom I am now about to write, was **George Fox**, diſtinguiſhed from another of that Name, by that Other's Addition of *Younger* to his Name, in all his Writings; not that he was ſo in Years, but that he was ſo in the Truth: But he was alſo a worthy Man, Witneſs, and Servant of God in his time

But

But this *George Fox* was Born in *Leicester-ſhire*, about the year 1624. He deſcended of Honeſt and Sufficient Parents, who endeavoured to bring him up, as they did the reſt of their Children, in the Way and Worſhip of the *Nation*: Eſpecially his Mother, who was a Woman accompliſh'd above moſt of her Degree in the place where ſhe lived. But from a Child he appeared of *another Frame* of Mind than the reſt of his Brethren; being *more Religious*, *Inward*, *Still*, *Solid*, and *Obſerving beyond his Years*, as the Anſwers he would give, and the Queſtions he would put, upon occaſion, manifeſted, to the Aſtoniſhment of thoſe that heard him, eſpecially in *Divine Things*.

His Mother taking Notice of his *Singular Temper*, and the *Gravity*, *Wiſdom* and *Piety*, that very early ſhined through him, refuſing *Childiſh* and *Vain Sports* and *Company*, when very Young, She was Tender and In-

dulgent over him, ſo that from her he met with little Difficulty. As to his *Employment*, he was brought up in Country Buſineſs, and as he took moſt delight in *Sheep*, ſo he was very skilful in them; an Employment that very well ſuited his Mind in ſeveral reſpects, both for its *Innocency* and *Solitude*; and was a *juſt Emblem* of his after Miniſtry and Service.

I ſhall not break in upon his own Account, which is by much the beſt that can be given, and therefore deſire, what I can, to avoid ſaying any thing of what is ſaid already, as to the particular Paſſages of his coming forth: But, in general, when he was ſomewhat above Twenty, he left his Friends, and viſited the moſt *Retired* and *Religious* People in thoſe Parts: And ſome there were ſhort of few, if any, in this Nation, *who waited for the Conſolation of Iſrael Night and Day*; as *Zacharias*, *Anna*, and good Old *Simeon* did of Old Time. To theſe he

was

was ſent, and theſe he ſought out in the Neighbouring Counties, and among them he Sojourned till his more ample Miniſtry came upon him. At this time he taught, and was an Example of *Silence*, endeavouring to bring them from Self-performances: Teſtifying of, and turning them to, the *Light of Chriſt Within them*, and encouraging them to wait in patience, and to feel the power of it to ſtir in their Hearts, that their Knowledge and Worſhip of God might ſtand in the Power of an *Endleſs* Life, which was to be found in the Light, as it was obeyed in the Manifeſtation of it in Man. *For in the Word was Life, and that Life is the Light of Men.* *Life* in the Word, *Light* in Men; and Life *in Men* too, as the Light is obeyed: The Children of the Light living by the *Life* of the Word, by which the Word begets them again to God, which is the *Regeneration* and *New Birth*, without which there is no coming

ing into the Kingdom of God: And to which, whoever comes, is *greater* than *John*; that is, than *John*'s Dispensation, which was not that of the Kingdom, but the Consummation of the Legal, and Forerunning of the *Gospel-Times*, the time of the *Kingdom*. Accordingly several Meetings were gathered in those Parts; and thus his Time was employed for some Years.

In 1652. He being in his usual Retirement, his Mind exercised towards the Lord, upon a very high Mountain, in some of the hither parts of *Yorkshire*, as I take it, he had a Vision of the great work of God in the Earth, and of the way that he was to go forth in a Publick Ministry, to begin it. He saw People as thick as *Motes in the Sun*, that should in time be brought home to the Lord, that there might be but one Shepherd and one Sheepfold in all the Earth. There his Eye was directed Northward, beholding

holding a great People that ſhould receive him and his Meſſage in thoſe Parts. Upon this Mountain he was *moved* of the Lord to ſound out his *Great and notable Day*, as if he had beene in a great Auditory; and from thence went North, as the Lord had ſhown him. And in every place where he came, if not before he came to it, he had his particular Exerciſe and Service ſhown to him, ſo that the Lord was his *Leader* indeed. For it was not in vain that he Travelled; God in moſt places *ſealing* his Commiſſion with the *Convincement* of ſome of all ſorts, as well Publicans as ſober Profeſſors of Religion. Some of the firſt and moſt eminent of thoſe that came forth in a publick Miniſtry, and which are now at Reſt, were *Richard Farnſworth*, *James Nayler*, *William Dewsberry*, *Tho. Aldam*, *Francis Howgil*, *Edward Burroughs*, *John Camm*, *John Audland*, *Richard Hubberthorn*, *T. Taylor*, *T. Holmes*, *Alexander Parker*,

Parker, *William Simſon*, *William Catton*, *John Stubbs*, *Robert Withers*, *Tho. Low*, *Joſiah Coale*, *John Burnyeat*, *Robert Lodge*, *Thomas Salthouſe*, and many more Worthies, that cannot be well here Named; together with divers *yet living* of the firſt and Great Convincement; who after the knowledge of God's purging Judgment in themſelves, and ſome time of waiting in ſilence upon him, to *feel* and *receive Power from on High*, to ſpeak in his Name, (which none elſe rightly can, though they may uſe the ſame Words) They felt Its Divine Motions, and were frequently drawn forth, eſpecially to viſit the *Publick Aſſemblies*, to reprove, inform and exhort them: Sometimes in *Markets*, *Fairs*, *Streets*, and by the *High-way-ſide*; calling People to Repentance, and to turn to the Lord with their Hearts as well as their Mouths; directing them to the Light of Chriſt *within* them, to ſee, examine, and conſider

their

their ways by, *and to eſchew the evil, and do the Good and Acceptable Will of God.* and they ſuffered great Hardſhips for this their Love and Goodwill; being *often Stockt, Stoned, Beaten, Whipt* and *Impriſoned*; though Honeſt Men, and of Good Report where thy lived; that had left Wives, Children, and Houſes and Lands to viſit them with a *living Call* to Repentance. And though the *Prieſts* generally ſet themſelves to oppoſe them, and write againſt them, and inſinuated moſt *Falſe* & *Scandalous* Stories to Defame them; ſtirring up the Magiſtrates to ſuppreſs them, eſpecially in thoſe *Northern* Parts; yet God was pleaſed ſo to fill them with his living Power, and give them ſuch an open Door of utterance in his Service, that there was a mighty Convincement over thoſe Parts.

And through the tender and ſingular Indulgence of Judge *Bradſhaw* and Judge *Fell*, and Coll. *Weſt*, in the Infancy

fancy of things, the *Priests* were never able to gain the point they laboured for; which was to have proceeded to Blood; and, if Possible, *Herod*-like, by a *Cruel* exercise of the Civil Power, to have cut them off and rooted them out of the Country. But especially Judge *Fell*, who was not only a Check to their Rage in the Course of Legal Proceedings, but otherwise, upon occasion; and finally countenanced this People. For his *Wife* receiving the *Truth* with the First, it had that Influence upon his Spirit, being a *Just* and *Wise* Man, and seeing in his own Wife and Family a full Confutation of all the popular Clamours against the Way of Truth, that he covered them what he could, and freely opened his Doors, and *gave up* his House to his Wife and her Friends; not valuing the Reproach of Ignorant or of Evil Minded People; Which I here mention, to His and her Honour, and which will be, I believe, an *Honour* and

a *Blessing*

a *Bleſſing* to ſuch of their Name and Family as ſhall be found in that *Tenderneſs*, *Humility*, *Love* and *Zeal* for the Truth and People of the Lord.

That Houſe was for ſome Years, at firſt eſpecially, till the Truth had opened its way into the *Southern* parts of this Iſland, an Eminent Receptacle of this People. Others, of good Note and Subſtance in thoſe *Northern* Countries, had alſo opened their Houſes, together with their Hearts, to the many *Publiſhers*, that, in a ſhort time, the Lord had raiſed to declare his Salvation to the People; and where Meetings of the Lord's *Meſſengers* were frequently held, to communicate their *Services* and *Exerciſes*, and Comfort and Edify one another in their *Bleſſed Miniſtry*.

But leaſt this may be thought a Digreſſion, having touched upon this before, I return to this *Excellent Man*: And for his Perſonal Qualities, both *Natural*, *Moral* and *Divine*, as they appear-

appeared in his Converſe with Brethren, and in the Church of God, take as follows:

I. He was a Man that God endued with a *Clear* and *Wonderful* Depth: A *Diſcerner* of others Spirits, and very much a *Maſter* of his own. And though that ſide of his Underſtanding which lay next to the World, and eſpecially the Expreſſion of it, might found *Uncouth* and *Unfaſhionable* to Nice Ears, his matter was nevertheleſs very profound; and would not only bear to be often conſidered, but the more it was ſo, the more Weighty and Inſtructing it appeared. And as *Abruptly* and *Brokenly* as ſometimes his Sentences would ſeem to fall from him, about Divine Things, it is well known they were often as *Texts* to many fairer Declarations. And *indeed*, it ſhewed, beyond all Contradiction, that *God ſent him*; in that *no Art or Parts had any ſhare in the matter or manner of his Miniſtry*; and that ſo many

many *Great*, *Excellent*, and *Neceſſary* Truths, as he came forth to Preach to Mankind, had therefore nothing of Man's Wit or Wiſdom to recommend them. So that as to Man he was an *Original*, being *no Mans* Copy. And his Miniſtry and Writings ſhew they are from one that was not Taught of Man, nor had Learned what he ſaid by Study. Nor were they Notional or Speculative, but *ſenſible* and *practical* Truths, tending to *Converſion* and *Regeneration*, and the ſetting up of the Kingdom of God *in the Hearts* of Men; and the way of it was his Work. So that I have many times been overcome in my ſelf, and been made to ſay, with my Lord and Maſter upon the like Occaſion, *I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the Wiſe and Prudent of this World, and revealed them to Babes*: For many times hath my Soul *bowed* in an *Humble Thankfulneſs* to the Lord,

Lord, that he did not chooſe any of the Wiſe and Learned of this World to be the *firſt* Meſſenger in our Age, of *his bleſſed Truth* to Men; but that he took one that was not of *High Degree*, or *Elegant Speech*, or *Learned*, after the way of this World, that his Meſſage and Work, he ſent him to do, might come with *leſs Suſpicion*, or Jealouſie of Humane Wiſdom and Intereſt, and with *more Force and Clearneſs upon the Conſciences* of thoſe that ſincerely Sought the way of Truth in the love of it. I ſay, beholding with the Eye of my Mind, which the God of Heaven had opened in me, the *Marks* of Gods Finger and Hand *viſibly*, in this Teſtimony, from the *clearneſs* of the Principle, the Power and Efficacy of it, in the *Exemplary* Sobriety, Plainneſs, Zeal, Steadineſs, Humility, Gravity, Punctuality, Charity, and *Circumſpect* care in the Government of Church-Affairs, which *ſhined* in his and their Life and Teſtimony

mony that God employed in this Work, it greatly *confirmed me that it was of God*, and engaged my Soul in a *deep Love, Fear, Reverence* and *Thankfulneſs* for his *Love* and *Mercy* therein to Mankind: In which Mind I remain, and ſhall, I hope, through the Lords ſtrength, to the end of my Days.

II. In his *Teſtimony* or *Miniſtry*, he much laboured to open Truth to the Peoples Underſtandings, and to *Bottom* them upon the *Principle* and *Principal, Chriſt Jeſus, the Light of the World*; that by bringing them to ſomething that was from God in themſelves, they might the better know and judge of him and themſelves.

III. He had an Extraordinary Gift in opening the Scriptures. He would go to the *Marrow* of things, and ſhow the *Mind, Harmony and Fulfilling* of them with much Plainneſs, and to great Comfort and Edification.

IV. The

IV. The Myſtery of the *firſt* and *ſecond Adam*, of the *Fall* and *Reſtoration*, of the *Law* and *Goſpel*, of *Shadows* and *Subſtance*, of the *Servants* and *Sons ſtate*, and the fulfilling of the Scriptures in *Chriſt* and by *Chriſt*, the *True Light*, in all that are his, through the Obedience of *Faith*, were much of the *Subſtance* and *Drift* of his Teſtimonies. In all which he was witneſſed to be of God; being ſenſibly felt to ſpeak that which he had received of Chriſt, and was his own Experience, in that which never Errs nor Fails.

V. But above all, he excelled in *Prayer*. The *Inwardneſs* and *Weight* of his Spirit, the *Reverence* and *Solemnity* of his Addreſs and Behaviour, and the *Fewneſs* and *Fulneſs* of his Words, have often ſtruck even *Strangers* with *Admiration*, as they uſed to reach others with *Conſolation*. The moſt *Awful*, *Living*, *Reverent Frame* I ever Felt or Beheld, I muſt ſay was

His

His in Prayer. And truly it was a Teſtimony he knew and lived nearer to the Lord than other Men; for they that know Him moſt, will ſee moſt Reaſon to approach Him with Reverence and Fear.

VI. He was of an *Innocent Life*, no *Buſie-body*, nor *Self-ſeeker*; neither *Touchy* nor *Critical*: What fell from him was very *inoffenſive*, if not very Edifying. So *Meek*, *Contented*, *Modeſt*, *Eaſie*, *Steady*, *Tender*; it was a pleaſure to be in his Company. He exerciſed no Authority but over *Evil*, and that every where, and in all; but with *Love*, *Compaſſion*, and *Long-ſuffering*. A moſt *Merciful* Man, as *ready* to Forgive, as *unapt* to take or give an Offence. Thouſands can truly ſay he was of an *Excellent Spirit* and *Savour* among them, and becauſe thereof, the moſt Excellent Spirits loved him with an *Unfained* and *Unfading* Love.

VII. He

VII. He was an *Inceſſant Labourer*: For in his Younger time, before his many, great and deep Sufferings and Travels had enfeebled his Body for Itinerant Services, he *laboured much* in the *Word*, and *Doctrine*, and *Diſcipline*, in *England*, *Scotland* and *Ireland*; *turning* many to God, and *confirming* thoſe that were convinced of the Truth, and *ſetling Good Order*, as to Church affairs, among them. And towards the Concluſion of his Travelling Services, between the Years *Seventy One*, and *Seventy Seven*, he Viſited the Churches of Chriſt in the Plantations in *America*, and in the *United Provinces*, and *Germany*, as his Journal Relates; to the Convincement and Conſolation of many. After that time he chiefly reſided in and about the City of *London*; and beſides his Labour in the Miniſtry, which was Frequent and Serviceable, *He writ much*, both to them that are within, and thoſe that are without the Communion. But the

care

care he took of the Affairs of the Church in General was very great.

VIII. He was often where the *Records* of the Buſineſs of the Church are kept, and where the *Letters* from the many Meetings of God's People over all the World uſe to come: Which Letters he had read to him, and Communicated them to the Meeting that is Weekly held for ſuch Services; and he would be ſure to ſtir them up to anſwer them, eſpecially in *Suffering* Caſes: Showing great *Sympathy* and *Compaſſion* upon all ſuch Occaſions; carefully looking into the Reſpective Caſes, and endeavouring *Speedy* Relief, according to the Nature of them. So that the Churches, or any of the ſuffering, Members thereof, were ſure not to be forgotten or delayed in their Deſires if he were there.

IX. As he was Unwearied, ſo he was *Undaunted* in his Services for God and his People; He was no more to be moved to *Fear* than to Wrath. His

Behaviour at *Darby*, *Litchfield*, *Appleby*, before *Oliver Cromwell*, at *Launſton*, *Scarborough*, *Worceſter* and *Weſtminſter-Hall*, with many other places and Exerciſes, did abundantly evidence it to his Enemies as well as his Friends.

But as, in the *Primitive* Times, ſome roſe up againſt the *bleſſed Apoſtles* of our Lord Jeſus Chriſt, even from among thoſe that they had turned to the Hope of the Goſpel, and they became their greateſt Trouble; ſo this Man of God had *his ſhare* of Suffering from ſome that were convinced *by him*, who, thro' prejudice or miſtake, ran againſt him, as one that fought *Dominion* over Conſcience, becauſe he preſt, by his preſence or Epiſtles, a ready and zealous compliance with ſuch good and wholeſome things as tended to an *Orderly* Converſation about the Affairs of the Church, and in their *walking* before men. That which contributed much to this ill work, was,

in

in ſome, a *begrudging* of this *Meek* Man the love and eſteem he had and deſerved in the Hearts of the People, and weakneſs in others, that were taken with their groundleſs Suggeſtions of *Impoſition* and *blind Obedience*.

They would have had every man *Independent*, that as he had the Principle in himſelf, he ſhould only ſtand and fall to that, and no Body elſe: Not conſidering that the Principle is *One* in all; and though the meaſure of Light or Grace might differ, yet the *Nature* of it was the ſame; and being ſo, they ſtruck at the *Spiritual Unity*, which a people, guided by the ſame Principle, are naturally led into: So that what is an evil to One, is ſo to All, and what is Vertuous, Honeſt, and of good Repute to One, is ſo to All, from the Senſe and Savour of the *One Univerſal Principle* which is common to all, and which the diſaffected alſo profeſs to be the *Root* of all True Chriſtian Fellowſhip, and that Spirit

into which the people of God *drink*, and come to be Spiritually-minded, and of *one Heart and one Soul.*

Some weakly miſtook *good Order* in the Goverment of Church Affairs, for *Diſcipline in Worſhip*, and that it was ſo preſt or recommended by Him and other Brethren. And thereupon they were ready to reflect the ſame things that Diſſenters had very reaſonably objected upon the *National* Churches, that have coercively preſſed Conformity to their Reſpective Creeds and Worſhips. Whereas theſe things related *wholly to Converſation*, and the *Outward* (and as I may ſay) *Civil part of the Church*; that men ſhould *walk up* to the Principles of their Belief, and not be wanting in Care and Charity. But though ſome have ſtumbled and fallen through miſtakes, and an unreaſonable Obſtinacy, even to a Prejudice; yet bleſſed be God, the Generality have returned to their Firſt Love, and ſeen the Work of the Enemy, that

that loſes no Opportunity or Advantage by which he may check or hinder the Work of God, and diſquiet the Peace of his Church, and chill the Love of his people to the Truth, and one to another; And there is hope of divers of the few that yet are at a Diſtance.

In all theſe Occaſions, though there was no Perſon the Diſcontented ſtruck ſo ſharply at, as this Good Man, he bore all their Weakneſs and Prejudice, and returned not *Reflection* for Reflection; but forgave them their weak and bitter Speeches, praying for them that they might have a Senſe of their hurt, and ſee the Subtilty of the Enemy to Rend and Divide, and return into their *Firſt* Love that thought no Ill.

And truly I muſt ſay that though God had viſibly cloathed him with a *Divine Preference* and *Authority*, and indeed his very preſence expreſt a Religious Majeſty; yet he never abuſed it; but held his place in the Church

of God with *great Meekneſs, and a moſt engaging Humility and Moderation.* For upon all Occaſions, like his bleſſed Maſter, he was a *Servant to all*; holding and exerciſing his Elderſhip in the *Inviſible* Power that had gathered them, with *Reverence* to the *Head* and Care over the *Body*: And was received, *only* in that *Spirit* and Power of Chriſt, as the *Firſt* and *Chief* Elder in this Age: Who, as he was therefore worthy of double Honour, ſo for the ſame Reaſon it was given by the Faithful of this day; becauſe his Authority was inward and not outward, and that he got it and kept it by the Love of God, and Power of an Endleſs Life. I write my *Knowledg*, and not *Report*, and *my Witneſs is True*; having been with him for Weeks and Months together on divers Occaſions, and thoſe of the neareſt and moſt exerciſing Nature; and that by Night and by Day, by Sea and by Land; in this and in Foreign Countries: And

I can ſay, I never ſaw him out of his Place, or not a Match for every Service or Occaſion.

For in all things he acquitted himſelf like a Man, yea a *ſtrong* Man, a *New* and *Heavenly-Minded* Man, a *Divine* and a *Naturaliſt*, and all of God Almighty's making. I have been furpriſed at his Queſtions and Anſwers in Natural things: That whilſt he was Ignorant of uſeleſs and Sophiſtical Science, he had in him the Grounds of Uſeful and Commendable Knowledge, and cheriſht it every where. Civil, *beyond all Forms of Breeding*, in his Behaviour. Very Temperate, Eating *Little*, and Sleeping *Leſs*, tho' a Bulky Perſon.

Thus he Lived and Sojourned among us: And as he lived ſo he died; feeling the ſame Eternal Power that had raiſed and preſerved him, in his laſt Moments. So full of *Aſſurance* was he, that he *Triumpht* over Death; and ſo *even* in his Spirit to the laſt, as

if Death were hardly worth *Notice*, or a mention: Recommending to ſome of us with him the *Diſpatch* and *Diſperſion* of an Epiſtle juſt before given forth by him to the Churches of Chriſt throughout the World, and his own Books: But above all, Friends; and of all Friends, thoſe in *Ireland* and *America*, twice over. Saying, *Mind poor Friends in* Ireland *and* America.

And to ſome that came in and enquired how he found himſelf, he anſwered, *Never heed, the Lords Power is over all Weakneſs and Death; the Seed Reigns, Bleſſed be the Lord*: Which was about Four or Five Hours before his Departure out of this World. He was at the great Meeting near *Lombard-ſtreet*, on the Firſt Day of the Week; and it was the Third following about Ten at Night when he left us; being at the Houſe of *H. Goldney* in the ſame Court. In a good Old Age he went, after having lived

lived to ſee *his Childrens Children to many Generations in the Truth.* He had the Comfort of a *ſhort Illneſs*, and the Bleſſing of a *clear Senſe* to the laſt: And we may truly ſay, with a Man of God of Old, *that being Dead, he yet Speaketh:* And though now abſent in Body, *he is preſent in Spirit:* Neither Time nor Place being able to *interrupt* the Communion of Saints, or diſſolve the Fellowſhips of the Spirits of the Juſt. His *Works* praiſe him, becauſe they are to the praiſe of *Him* that worked by him; for which his Memorial is and ſhall be Bleſſed. I have done, as to this part of my Preface, when I have left this ſhort Epitaph to his Name, **Many Sons have done Vertuouſly in this Day; but, Dear** George, **Thou Excelleſt them All.**

CHAP. VI.

Containing Five ſeveral Exhortations. Firſt General, reminding this People of their Primitive Integrity and Simplicity. Secondly in Particular, *to the* Miniſtry. *Thirdly to the* Young Convinced. *Fourthly to the* Children *of Friends. Fifthly to thoſe that are yet* Strangers *to this People and Way, to whom this Book, (and that it was Preface to in its former Edition) may come. All the ſeveral Exhortations accommodated to their ſeveral States*

States and Conditions; that all may anſwer the end of God's Love to them, viz. *Gods Glory and their own Salvation.*

AND now, Friends, you that profeſs to walk in the way that this Bleſſed Man was ſent of God to turn us into, ſuffer, I beſeech you, the word of Exhortation, as well *Fathers* as *Children*, and *Elders* as *Young Men*. The *Glory* of this Day, and *Foundation* of the Hope that has not made us aſhamed ſince we were a People, you know is that Bleſſed Principle of *Light* and *Life* of Chriſt which we profeſs, and Direct all people to, as the *great* and *Divine Inſtrument* and *Agent* of Man's Converſion to God. It was by this that we were firſt Touched, and effectually Inlightned, as to our Inward State; which put us upon the Conſideration of our Latter End, cauſing us to ſet the

the Lord before our Eyes and to Number our Days that we might apply our Hearts to Wiſdom. In that Day we judged not after the *Sight of the Eye*, or after the *Hearing of the Ear*, but according to the *Light* and *Sence* this Bleſſed Principle gave us, ſo we judged & acted in reference to Things and Perſons, our ſelves and others; yea towards God our Maker. For being quickned by it in our *Inward* Man, we could eaſily diſcern the difference of things, and feel what was *Right*, and what was *Wrong*, and what was *Fit* and what *not*, both in reference to *Religious* and *Civil* Concerns. That being the ground of the Fellowſhip of all Saints, it was in That our Fellowſhip ſtood. In *this* we deſired to have a *Sence* one of another, *acted* towards one another, and all Men; in *Love Faithfulneſs* and *Fear*.

In feeling of the *Stirrings* and *Motions* of this Principle in our Hearts, we drew near to the Lord, and wait-

ed

ed to be *prepared* by it, that we might *feel* Drawings & Movings, *before we approached* the Lord in Prayer, or open'd our Mouths in Miniſtry. And in our Beginning and Ending with *This* ſtood our *Comfort*, *Service* and *Edification*. And as we ran faſter or fell ſhort, we made *Burthens* for our ſelves to bear; our ſervices finding in our ſelves a *Rebuke* inſtead of an Acceptance; and in lieu of Well done, *who has required this at your hands?* In that day we were an *Exerciſed* People, our very Countenances and Deportment declared it.

Care for others was then much upon us, as well as for our ſelves; eſpecially of the *Young* Convinced. Often had we the *Burthen* of the Word of the Lord to our *Neighbours*, *Relations* and *Acquaintance*; and ſometimes *Strangers* alſo. We were in Travel likewiſe for one anothers Preſervation: Not ſeeking, but ſhunning Occaſions of any Coldneſs or Miſunderſtanding;

treat-

treating one another as thoſe that believed and felt God preſent. Which kept our Converſation *Innocent*, *Serious* and *Weighty*; guarding our Selves againſt the Cares and Friendſhips of the World. We held the Truth in the Spirit of it, and not in our own Spirits, or after our own Wills and Affections.

They were bowed and brought into Subjection, in ſo much that it was viſible to them that knew us. We did not think our ſelves at our *own Diſpoſe*, to go *where* we Liſt, or ſay or do *what* we Liſt, or *when* we Liſt. Our Liberty ſtood in the Liberty of the *Spirit* of *Truth*; and no Pleaſure, no Profit, no Fear, no Favour could draw us from this retired, ſtrict and watchful Frame. We were ſo far from ſeeking occaſion of Company, that we *avoided* them what we could; purſuing our own Buſineſs, with Moderation, inſtead of medling with other Peoples Unneceſſarily.

Our

Our Words were *Few* and *Savoury*, our Looks *Compoſed* and *Weighty*, and our whole Deportment very *Obſervable*. True it is, that this Retired and ſtrict ſort of Life from the Liberty of the Converſation of the world, expoſed us to the Cenſures of many, as *Humouriſts Conceited* and *Self-righteous* Perſons, *&c.* But it was our *Preſervation* from many Snares, to which others were continually expoſed, by the prevalency of the luſt of the *Eye*, the luſt of the *Fleſh*, and the pride of *Life*, that wanted no Occaſions or Temptations to excite them abroad in the converſe of the World.

I cannot forget the *Humility* and *Chaſte Zeal* of that Day. Oh, how *Conſtant* at Meetings, how *Retired* in them, how *Firm* to Truth's Life, as well as Truth's Principles! And how Entire and United in our Communion, as indeed became *thoſe* that profeſs one Head, even Chriſt Jeſus the Lord.

This being the Teſtimony and Example

ample the Man of God, before-mentioned, was ſent to *Declare* and *Leave* amongſt us, and we having Embraced the ſame as the *Merciful Viſitation* of God to us, the Word of Exhortation at this time is, *That we continue to be found in the Way of this Teſtimony, with all Zeal and Integrity, and ſo much the more, by how much the Day draweth near.*

And Firſt, as to you, my Beloved and much Honoured Brethren in Chriſt, that are in the Exerciſe of the Miniſtry: Oh, feel *Life* in your Miniſtry! Let *Life* be your Commiſſion, your Well-ſpring and Treaſury in all ſuch Occaſions; elſe, you well know, there can be no begetting to God, ſince nothing can quicken or make People alive to God but the *Life* of God: And it muſt be a Miniſtry in and from *Life* that enlivens any People to God. We have ſeen the Fruit of all *other* Miniſtries by the *few* that are turned from the Evil of their Ways.

It

It is not our *Parts*, or *Memory*, the repetitions of former Openings, in our own will and time, that will do God's Work. A *dry* Doctrinal Miniſtry, however ſound in Words, can reach but the *Ear*, and is but a *Dream* at the Beſt: There is another Soundneſs, that is ſoundeſt of all, *viz. Chriſt the power of God.* This is the *Key* of *David, that Opens and none Shuts, and Shuts, and none can Open:* As the Oil to the Lamp, and the Soul to the Body, ſo is that to the beſt of Words. Which made Chriſt to ſay, *My Words they are Spirit, and they are Life*; that is, they are from *Life*, and therefore they make you *alive* that receive them. If the Diſciples, that had lived with Jeſus, were to ſtay at *Jeruſalem* till they received it; much more muſt we *wait to receive* before we Miniſter, if we will turn People from Darkneſs to Light and from Satan's power to God.

I fervently bow my Knees to the God

God and Father of our Lord Jesus Christ, that you may always be like minded, that you may *ever wait Reverently* for the coming and opening of the Word of Life, and attend upon it in your Ministry and Service, that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is *enough*, if from the motion of God's Spirit; and without it, verily, never so little is too much, because to no profit.

For it is the Spirit of the Lord *immediatly*, or *through the Ministry* of his Servants, that teacheth his People to *profit*; and to be sure, so far as we take him along with us in our Services, so far we are profitable and no farther. For if it be the Lord that must work all things in us for own Salvation, much more is it the Lord that must work in us for the Conversasion of others. If therefore it was *once* a Cross to us to Speak, though the Lord requi-

required it at our Hands; let it never be so to be *silent*, when he does not.

It is one of the most dreadful Sayings in the *Book of God*, *That he that adds to the Words of the Prophecy of this Book, God will add the Plagues written in this Book.* To keep back the Counsel of God, is as Terrible; *for he that takes away from the Words of the Prophecy of this Book, God shall take take away his part out of the Book of Life.* And truly, it has *great Caution* in it to those that use the Name of the Lord, to be *well assured* the Lord Speaks, that they may not be found of the Number of those that add to the Words of the Testimony of Prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, *Brethren*, let us be careful neither to *out-go* our Guide, nor yet *loiter* behind Him; since he that makes Haste, may *miss* his Way,

Way, and he that ſtays behind, *loſes* his Guide. For even thoſe that have Received the Word of the Lord, had need wait for Wiſdom, that they may ſee how to divide the Word *aright*: Which plainly implieth that it is poſſible for one, that hath received the Word of the Lord, to *miſs* in the Dividing and Application of it, which muſt come from an *Impatiency* of Spirit, and a *Self-Working*, which makes an unſound and dangerous Mixture; and will hardly beget a right-minded living People to God.

I am earneſt in this above all other Conſiderations, as to *Publick* Brethren; well knowing how much it concerns the *preſent* and *future* State, and *preſervation* of the Church of Chriſt Jeſus, that has been gathered and built up by a *Living* and *Powerful* Miniſtry, that the Miniſtry be held, preſerved and continued in the Manifeſtations, Motions and Supplies of the *ſame Life* and *Power* from time to time. And

And where-ever it is obſerved that any one does miniſter more from *Gifts* and *Parts* than Life and Power, tho' they have an Inlightned and Doctrinal Underſtanding, let them in time be adviſed and admoniſhed for their Preſervation, becauſe inſenſibly ſuch will come to depend upon a *Self-ſufficiency*; to forſake Chriſt the Living Fountain, and hew out unto themſelves Ciſterns that will hold no *Living Waters*: And by degrees ſuch will come to draw others from *waiting* upon the Gift of God in themſelves, and to *feel* it in others, in order to their *Strength* and *Refreſhment*, to wait upon *them*, and to turn from God to *Man* again, and ſo to make *Shipwrack* of the Faith once delivered to the Saints, and of a good Conſcience towards God; which are only kept by that Divine Gift of Life, that begat the one, and awaken'd and ſanctified the other in the beginning.

Nor

Nor is it enough that we have known the Divine Gift, and in it have reached to the *Spirits in Priſon*, and been the Inſtruments of the Convincing of others of the way of God, if we keep not as *low* and *poor* in our ſelves, and as depending upon the Lord as ever: Since no *Memory*, no *Repetitions of former Openings*, Revelations, or Enjoyments, will bring a Soul to God, or afford *Bread* to the Hungry, or *Water* to the Thirſty, unleſs *Life* go with what we ſay, and that muſt be *waited* for.

O that we may have *no other* Fountain, Treaſure, or Dependence! That none may preſume at any rate to *Act of themſelves* for God, becauſe they have long Acted from God; that we may not ſupply want of waiting with our *own* Wiſdom, or think that we may take leſs Care, and more Liberty in ſpeaking than formerly; and that where we do not feel the Lord by *his Power* to open us and enlarge

us,

us, whatever be the Expectation of the People, or has been our Cuſtomary Supply and Character, we may not *exceed* or fill up the time with our own.

I hope we ſhall ever Remember who it was that ſaid, *Of your ſelves you can do nothing:* Our ſufficiency is in him. And if we are not to ſpeak our *own* Words, or *take Thought* what we ſhould ſay to Men in our Defence, when expoſed for our Teſtimony, ſurely we ought to ſpeak none of our *own* Words, or *take Thought* what we ſhall ſay in our Teſtimony and Miniſtry in the Name of the Lord, to the Souls of the People; for then of all Times, and of all other Occaſions, ſhould it be fulfilled in us; *for it is not you that ſpeak, but the Spirit of my Father that ſpeaketh in you.*

And indeed, the Miniſtry of the Spirit muſt and does keep its *Analogy* and *Agreement* with the *Birth* of the Spirit, that as no Man can Inherit the King-

Kingdom of God, *unleſs he be born of the Spirit*, ſo no Miniſtry can beget a Soul to God, but that which is *from the Spirit*. For this, as I ſaid before, the Diſciples *waited* before they went forth; and in this our Elder Brethren, and Meſſengers of God in our Day, *waited*, *viſited*, and *reached to us*. And having *begun* in the *Spirit*, let none ever hope or ſeek to be made *perfect in the Fleſh*: For what is the Fleſh to the Spirit, or the Chaff to the Wheat? And if we keep in the Spirit, we ſhall keep in the *Unity* of it, which is the ground of true *Fellowſhip*. For by Drinking into that *one Spirit*, we are made *one People* to God, and by it we are continued in the Unity of the Faith, and the Bond of Peace. *No Envying*, *no Bitterneſs*, *no Strife*, can have place with us. We ſhall watch always for *Good*, and not for Evil over one another, and rejoyce exceedingly, and not *begrudge* at one anothers increaſe in the Riches of the Grace with

with which God repleniſheth his Faithful Servants.

And Brethren, as to you is committed the Diſpenſation of the Oracles of God, which give you frequent Opportunities, and great Place with the People among whom you Travail, I beſeech you that you would not think it ſufficient to declare the Word of Life in their Aſſemblies, however Edifying and Comfortable ſuch opportunities may be to you and them: But, as was the Practice of the Man of God before mentioned in great Meaſure, when among us, inquire the State of the ſeveral Churches you viſit; who among them are *Afflicted* or *Sick*, who are *Tempted*, and if any are *Unfaithful* or *Obſtinate*; and endeavour to Iſſue thoſe things in the *Wiſdom* and *Power* of God, which will be a glorious *Crown* upon your Miniſtry. As that prepares your way in the Hearts of the People to receive you as Men of God, ſo it gives you Credit with them

to do them good by your Advice in other reſpects. The Afflicted will be Comforted by you, the Tempted Strengthened, the Sick Refreſhed, the Unfaithful Convicted and reſtored, and ſuch as are Obſtinate Softned and fitted for *Reconciliation*; which is Clenching the Nail, and applying and Faſtning the general Teſtimony by this *particular Care* of the ſeveral Branches of it; in reference to them more immediately concerned in it.

For though Good and Wiſe Men, and Elders too, may reſide in ſuch places, who are of Worth and Importance in the general, and in other Places; yet it does not always follow, that they may have the Room they deſerve in the Hearts of the People they live among; or ſome particular occaſion may make it unfit for him or them to uſe that Authority. But you that Travail as God's Meſſengers, if they *Receive* you in the *Greater*, ſhall they refuſe you in the Leſs? And if they

they own the general Teſtimony, can they withſtand the *particular Application* of it in their own Caſes? Thus, ye will ſhew your ſelves Workmen *indeed*, and carry your Buſineſs before you, to the praiſe of his Name that hath called you from Darkneſs to Light, that you might turn others from Satan's Power unto God and his Kingdom, which is *within*. And Oh that there were more of ſuch Faithful Labourers in the Vineyard of the Lord! Never more need ſince the day of God.

Wherefore I cannot but Cry and Call *aloud* to you that have beene *long* Profeſſors of the Truth, and know the Truth in the *convincing* Power of it, and have had a ſober Converſation among Men, yet content your ſelves *only* to know Truth for your ſelves, to go to *Meetings*, and Exerciſe an *ordinary* Charity in the Church, and an *honeſt* Behaviour in the World, and limit your ſelves within *thoſe Bounds*;

feeling little or no concern upon your Spirits for the glory of the Lord in the Proſperity of his Truth in the Earth, more than to be glad that *others ſucceed* in ſuch Service. *Ariſe Ye* in the *Name* and *Power* of the Lord Jeſus! Behold how *white* the Fields are unto Harveſt in this and other Nations, and how *few* Able and Faithful Labourers there are to work therein! Your Country Folks, Neighbours and Kindred *want* to know the Lord and his Truth, and to Walk in it. Does nothing lie at your Door upon their Account? *Search* and ſee, and loſe no time, I beſeech you, for the Lord is at Hand.

I do not Judge you, there is one that Judgeth all Men, and his Judgment is true. You have mightily increaſed in your *outward* Subſtance: May you equally increaſe in your *inward* Riches, and do good with *both* while you have a day to do Good. Your Enemies would once have taken what you had from you, *for his Name*

Sake

Sake in whom you have believed; wherefore he has given you *much* of the World in the *Face* of your Enemies. But Oh let it be your *Servant* and not your *Master!* Your *Diverſion* rather than your *Buſineſs!* Let the Lord be chiefly in your Eye, and ponder your Ways, and ſee if God has nothing more for you to do: And if you find your ſelves ſhort in your Account with him, then wait for his Preparation, and be ready to receive the *Word of Command*, and *be not weary of well-doing*, when you have put your Hand to the *Plough*, and aſſuredly you ſhall *Reap*, if you faint not, the Fruit of your Heavenly Labour in Gods Everlaſting Kingdom.

And *You Young Convinced Ones*, Be you Entreated and Exhorted to a *Diligent* and *Chaſte* waiting upon God, in the way of his Bleſſed Manifeſtation and Appearance of himſelf to you. Look not out, but *within*: Let not anothers Liberty be your *Snare*:

Neither Act by Imitation, but *Senſe* and *Feeling* of Gods Power in your ſelves: Cruſh not the tender Buddings of it in your Souls, nor *overrun*, in your Deſires and Warmneſs of Affections, the holy and gentle Motions of it. Remember it is a *ſtill Voice* that Speaks to us in this Day, and that it is not to be heard in the *Noiſes* and *Hurries* of the Mind; but is diſtinctly underſtood in a *Retired* Frame. Jeſus *loved* and *choſe* Solitudes; often going to *Mountains*, to *Gardens*, and *Sea-ſides*, to *avoid* Crowds and Hurries, to ſhew his Diſciples it was Good to be *Solitary*, and ſit *looſe* to the World. Two Enemies lie near your States, *Imagination* and *Liberty*; but the plain, practical, living, holy Truth, that has convinced you, will preſerve you, if you mind it in your ſelves, and bring all Thoughts, Inclinations and Affections, to the Teſt of It, to ſee if they are wrought in God, or of the Enemy, or your own ſelves:

So

So will a true *Taſte*, *Diſcerning*, and *Judgment* be preſerved to you, of what you ſhould do and leave undone. And in your Diligence and Faithfulneſs in this way you will come to inherit Subſtance; and Chriſt the Eternal Wiſdom, will fill your *Treaſury*. And when you are Converted, as well as Convinced, then *confirm* your Brethren; and be *ready* to every *good Word and Work* that the Lord ſhall call you to; that you may be to his praiſe, who has choſen you to be partakers, with the Saints in Light, of a Kingdom that cannot be ſhaken, an Inheritance incorruptible, in Eternal Habitations.

And now, as for you that are the *Children of God's People*, a Great Concern is upon my Spirit for your *Good:* And often are my Knees *bowed to the God of your Fathers for you*, that you may come to be *Partakers* of the ſame Divine Life and Power, that have been the Glory of this Day; that

a *Generation* you may be to God, an *Holy Nation*, and a *Peculiar People Zealous of Good Works*, when all our Heads are laid in the *Duſt*. *Oh you Young Men and Women!* Let it not ſuffice you that you are the Children of the People of the Lord; you muſt alſo be *born again*, if you will inherit the Kingdom of God. Your Fathers are but ſuch after the Fleſh, and could but beget you into the likeneſs of the *firſt Adam*; but you muſt be begotten into the likeneſs of the *ſecond Adam*, by a Spiritual Generation, or you will not, you cannot be of his Children or Off-ſpring. And therefore look carefully about you, Oh ye Children of the Children of God! Conſider your Standing, and ſee what you are in Relation to this *Divine* Kindred, Family and Birth! Have you *obeyed* the Light, and *received* and *walked* in the Spirit, which is the incorruptible Seed of the Word and Kingdom of God, of which you muſt be

be born again. God is no reſpecter of Perſons. The Father cannot ſave or anſwer for the Child, or the Child for the Father, but in the Sin thou ſinneſt thou ſhalt die; and in the Righteouſneſs thou doeſt, through Chriſt Jeſus, thou ſhalt live; for it is the *Willing* and *Obedient* that ſhall eat the Good of the Land. *Be not deceived, God is not mocked, ſuch as all Nations and People ſow, ſuch they ſhall reap at the hand of the Juſt God.* And then your many and great Priviledges above the Children of other People, will *add weight* in the Scale againſt you, if you chuſe not the way of the Lord. For you have had *Line upon Line, and Precept upon Precept*, and not only *good Doctrine*, but *good Example*; and which is more, you have been turned to, and acquainted with, a *Principle* in your ſelves, which others have been ignorant of: And you *know* you may be as good as you pleaſe, without the fear of *Frowns* and *Blows*,

or being *turned out of Doors, and forſaken of Father and Mother, for God's ſake*, and his *Holy Religion*, as has been the Caſe of ſome of *your Fathers*, in the day they firſt entred *into this Holy Path*. And if you after hearing and ſeeing the *Wonders* that *God* has *wrought* in the deliverance and preſervation of them, through a *Sea of Troubles*, and the manifold temporal, as well as ſpiritual Bleſſings, that he has filled them with, in the ſight of their Enemies, you ſhould neglect and turn your Backs upon ſo *great and near a Salvation*, you would not only be moſt ungrateful Children to *God* and them, but muſt expect that *God* will call the Children of thoſe *that knew him not*, to take the Crown out of your hands, and that your lot will be a dreadful Judgment at the hand of the Lord. But Oh that it may never be ſo with any of you. *The Lord forbid*, ſaith my Soul.

Wherefore

Wherefore, Oh ye *Young Men and Women*, look to the Rock of your Fathers! chuſe the God of your Fathers: There is *no other God but him*; *no other Light but his*; *no other Grace but his*, *nor Spirit* but his, to Convince you, Quicken and Comfort you; to Lead, Guide and Preſerve you to God's Everlaſting Kingdom: So will you be *Poſſeſſors*, as well as *Profeſſors* of the Truth; embracing it, not only by Education but *Judgment* and *Conviction*: From a Senſe begotten in your Souls, through the operation of the Eternal Spirit and power of God; by which you may come to be the Seed of *Abraham*; through *Faith*, and the circumciſion *not made with Hands*, and ſo *Heirs* of the Promiſe made to the Fathers of an *Incorruptible* Crown. That, as I ſaid before, a *Generation you may be to God*, holding up the Profeſſion of the bleſſed Truth in the *Life* and *Power* of it. For Formality in Religion is *Nauſeous* to God and good Men;

Men; and the more ſo, where any Form or Appearance has been new and Peculiar, and begun and Practiſed upon a *Principle*, with an *Uncommon* Zeal and Strictneſs. Therefore I ſay, for you to fall *flat* and *formal*, and continue the profeſſion without that Salt and Savour, by which it is come to obtain a good Report among Men, is not to anſwer God's Love, or your Parents Care, or the mind of Truth in your ſelves, or in thoſe that are without: Who, tho' they will not obey the Truth, have Sight and Senſe enough to ſee if they do that make a Profeſſion of it. For where the Divine Virtue of it is not felt in the Soul, and waited for, and lived in, imperfections will quickly break out, and ſhew themſelves, and detect the Unfaithfulneſs of Such Perſons; and that their *Inſides* are not ſeaſoned with the Nature of that holy Principle which they profeſs.

Where-

Wherefore, Dear Children, let me intreat you to *ſhut your Eyes* at the Temptations and Allurements of this *Low* and *Periſhing* World, and not ſuffer your affections to be captivated by thoſe Luſts and Vanities that your Fathers, *for the Truths Sake*, long ſince turned their Backs upon: But as you belive it to be the Truth, receive it *into your Hearts*, that you may become the Children of God: So that it may never be ſaid of you, as the *Evangeliſt* Writes of the Jews of his time, That Chriſt, the true Light, *came to his own, but his own received him not; but to as many as received him, to them he gave Power to become the Children of God; which were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.* A moſt cloſe and comprehenſive Paſſage to this occaſion. You *exactly* and *peculiarly* anſwer to thoſe profeſſing *Jews*, in that you bear the Name of God's People, by being the Children, and wear-

wearing of the form of God's People: And He, by *his Light in you*, may be very well ſaid to come to his own, and if you obey it not, but turn your Back upon it, and walk after the *Vanities* of your Minds, you will be of Thoſe that receive him not, which I pray *God* may never be your Caſe and Judgment. But that you may be *throughly ſenſible* of the many and great Obligations you lie under to the Lord for his Love, and to your Parents for their Care: And with *all your Heart, and all your Soul, and all your Strength, turn to the Lord, to his Gift and Spirit in you, and hear his Voice and obey it, that you may Seal to the Teſtimony of your Fathers, by the Truth and Evidence of your own Experience*; that your Childrens Children may *bleſs you*, and the Lord *for you*, as thoſe that delivered a *faithful Example*, as well as Record of the Truth of God unto them. So will the *Gray Hairs* of your Dear Parents, yet alive, *go down to the Grave with Joy*,

to

to ſee you the poſterity of Truth, as well as theirs, and that not only their Natures but Spirit ſhall live in you when they are gone.

I ſhall conclude this Account with a few Words to thoſe that are not of our Communion, into whoſe hands this may come; eſpecially thoſe of our own Nation.

Friends, As you are the Sons and Daughters of *Adam*, and my Brethren after the Fleſh, *often* and *earneſt* have been my Deſires and Prayers to God on your behalf, that you may come to know your *Creator* to be your *Redeemer* and *Reſtorer* to the *Holy* Image that through Sin, you have loſt, by the power and Spirit of his Son *Jeſus Chriſt*, whom he hath given for the *Light* and *Life* of the World. And Oh that you, who are called Chriſtians, would receive him *into your Hearts!* For *there* it is you want him, and at *that* Door he ſtands knocking that you might let him in, but you do

not open to him: You are full of other Guests, so that a *Manger* is his Lot among you Now, as well as of Old. Yet you are full of Profession, as were the *Jews* when he came among them, who knew him not, but *rejected* and *evilly intreated* him. So that if you come not to the Possession and Experience of what you profess, all your Formality in Religion will stand you in *no stead* in the Day of God's Judgment.

I beseech you *ponder* with your selves your Eternal Condition, and see what *Title*, what Ground and Foundation you have for your Christianity: If more than a Profession, and an Historical Belief of the Gospel? Have you known the *Baptism of Fire*, and the *Holy Ghost*, and the *Fan* of Christ that winnows away the *Chaff* in your minds, the *Carnal Lusts* and *Affections?* That *Divine Leven* of the Kingdom, that, being received, Levens the *whole Lump* of Man, sanctifying

fying him *throughout* in Body, Soul and Spirit? If this be not the Ground of your Confidence, you are in a Miserable Estate.

You will say perhaps, that though you are Sinners, and live in daily Commission of Sin, and are not Sanctified, as I have been speaking, yet you have Faith in Christ, who has born the Curse for you, and in him you are Compleat by Faith; his Righteousness being imputed to you.

But my Friends, let me intreat you not to deceive your selves, in so important a Point, as is that of your Immortal Souls. If you have *true Faith* in Christ, your Faith will make you *Clean*; it will Sanctifie you: For the Saints *Faith* was their Victory of old: By this they overcame *Sin within*, and *Sinful Men without*. And if thou art in Christ thou walkest not after the Flesh, *but after the Spirit*, whose Fruits are Manifest. Yea, thou art a *New Creature*: New Made, New Fashio-

Faſhioned; after God's Will and Mould. Old things are done away, and behold, all things are become *New: New Love, Deſires, Will, Affections and Practices.* It is not any longer Thou that liveſt; Thou Diſobedient, Carnal, Worldly One; but it is *Chriſt that liveth in thee*; and to live is Chriſt, and to die is thy Eternal Gain: Becauſe thou art aſſured, That thy Corruptible ſhall put on Incorruption, and thy Mortal, Immortality; and that thou haſt a Glorious Houſe Eternal in the Heavens that will never wax Old or paſs away. All this follows being in Chriſt, as *Heat* follows Fire, and *Light* the Sun,

Therefore have a Care how you preſume to Rely upon ſuch a Notion, as that you are in Chriſt, *whilſt in your old fallen Nature.* For what Communion hath Light with Darkneſs, or Chriſt with *Belial*? Hear what the beloved Diſciple tells you: *If we ſay we have fellowſhip with God, and walk in*

in Darkneſs, we lie, and do not the Truth. That is, if we go on in a Sinful way, are Captivated by our Carnal Affections, and are not Converted to God, we walk in Darkneſs, *and cannot poſſibly in that ſtate have any* Fellowſhip *with God.* Chriſt *Clothes them with his Righteouſneſs that receive his Grace in their Hearts, and deny themſelves, and take up his Croſs daily, and follow him.* Chriſt's Righteouſneſs makes Men *inwardly* Holy; of holy Minds, Wills and Practices. It is never the leſs Chriſts, becauſe we have it; for it is ours, not by Nature, but by *Faith* and *Adoption*: It is the *Gift* of God. But ſtill tho' not ours, as of or from our ſelves, for in that Sence it is Chriſt's, for it is of and from him; yet it is ours, and muſt be ours in *Poſſeſſion, Efficacy*, and *Enjoyment*, to do us any *Good*; or Chriſt's Righteouſneſs will profit us nothing. It was after this manner that he was made to the Primitive Chriſtians, *Righteouſneſs, Sanctification,*

fication, *Juſtification* and *Redemption*; and if ever you will have the *Comfort*, *Kernel* and *Marrow* of the Chriſtian Religion, *thus* you muſt come to learn and obtain it.

Now, my Friends, by what you have Read, and will Read in what follows, you may perceive that God has viſited a *Poor People* among you with this *ſaving* Knowledge and Teſtimony: Whom he has *upheld* and *encreaſed* to this Day, notwithſtanding the fierce oppoſition they haye met withal. Deſpiſe not the *Meanneſs* of this Appearance: It was, and yet is (we know) a *day of ſmall things*, and of ſmall Account with too many; and many hard and ill Names are given to it: But it is of God, it came from him becauſe it leads to him. This we know, but we cannot make another to know it, unleſs he will take the *ſame way* to know it that we took. The World talks of God, but *what* do they do? They pray for Power, but

reject

reject the Principle in which it is. If you would know God, and worſhip and ſerve God as you ſhould do, you muſt *come* to the means he has ordained and given for that purpoſe. Some ſeek it in Books, ſome in Leaned Men, but what they look for, is in themſelves, though not of themſelves, but they *overlook* it. The Voice is too ſtill, the Seed too ſmall, and the Light ſhineth in Darkneſs, They are abroad, and ſo cannot divide the Spoil: But the woman that loſt her Silver, found it *at Home*, after ſhe had *lighted* her Candle and *ſwept* her Houſe. Do you ſo too, and you ſhall find what *Pilate* wanted to know, *viz.* Truth. *Truth* in the *Inward* Parts, ſo valuable in the ſight of God.

The light of Chriſt within, who is the *Light* of the World, (and ſo a Light to you, that tells you the Truth of your Condition) leads all, that take heed unto it, out of *Darkneſs into Gods marvellous Light*. For Light grows upon the Obedient: *It is ſown for the Righ-*

Righteous, and their way is a ſhining Light, that ſhines forth more and more to the perfect day.

Wherefore, O Friends, Turn in, Turn in, I beſeech you: *Where* is the Poiſon, *There* is the Antidote. *There* you want Chriſt, and *There* you muſt find him; and bleſſed be God, *There you may find him. Seek and you ſhall find*, I teſtifie for God. But then you muſt ſeek *aright*, with your *whole Heart*, as Men that ſeek for their *Lives*, yea, for their *Eternal* Lives: Diligently, Humbly, Patiently, as thoſe that can taſte no Pleaſure, Comfort or Satisfaction in any Thing elſe, unleſs you find Him whom your Souls deſire to know and love *above all*. O it is a Travail, a *Spiritual Travail*! Let the Carnal, Profane World think and ſay as it will. And through *This Path* you muſt walk to the City of God, that has Eternal Foundations, if ever you will come there.

Well! And *what* does this bleſſed *Light* do for you? Why, 1. It ſets all your Sins in order before you: It *detects* the Spirit of this World in all its Baits and Allurements, and ſhews how Man came to fall from God, and the fallen Eſtate he is in. 2. It begets a *Senſe* and *Sorrow*, in ſuch as believe in it, for this fearful Lapſe.

You

You will then see him distinctly whom you have Pierced, & all the *Blows* & *Wounds* you have given him by your *Disobedience*, and how you have made him to *serve* with your Sins: and you will Weep and Mourn for it, and your Sorrow will be a *Godly* Sorrow. 3. After this it will bring you to the *Holy Watch*, to take Care that you do so no more, and that the Enemy surprise you not again. Then *Thoughts*, as well as Words and Works, will come to *Judgment*, which is the way of Holiness, in which the Redeemed of the Lord do walk. Here you will come to love God above all, and your Neighbours as your selves. Nothing *hurts*, nothing *harms*, nothing makes *afraid* on this holy Mountain. Now you come to be Christs indeed; for you are his in *Nature* and *Spirit*, and not your own. And when you are *Thus* Christs, then Christ is *yours*, and not before. And *here* Communion with the Father, and with the Son you will know, and the *Efficacy* of the Blood of cleansing even the Blood of *Jesus Christ*, that *Immaculate Lamb*, which speaks better things than the Blood of *Abel*; and which cleanseth from *all sin* the Consciences of those that thro' the *living Faith* come to be *sprinkled* with it *from dead Works to serve the living God*. To

To conclude, Behold the *Teſtimony* and *Doctrine* of the People call'd *Quakers*! Behold their *Practice* and *Diſcipline*! And behold the *bleſſed Man* and *Men* (at leaſt many of them) that were *ſent* of *God* in this *Excellent Work and Service!* All which is *more particularly expreſſed* in the *Annals* of that Man of *God*: Which I do *heartily recommend* to my *Readers* moſt *ſerious peruſal*; and beſeech *Almighty God*, that his *Bleſſing* may go along with both, to the *Convincement of many*, as yet *Strangers* to this *holy Diſpenſation*, and alſo to the *Edification of Gods Church in general*. Who for his *manifold* & *repeated Mercies* and *Bleſſings* to his *People* in *this day of his great Love*, is *worthy* ever to have the *Glory*, *Honour*, *Thankſgiving* and *Renown*; and be it *rendred* and *aſcribed*, with *Fear* and *Reverence*, thro' him in whom he is *well pleaſed*, his beloved *Son* & *Lamb*, our *Light* and *Life*, that ſits with him upon the *Throne*, World without End. *Amen*,

Says one that God has long ſince mercifully favoured with his Fatherly Viſitation, *and who was not diſobedient to the* Heavenly Viſion *and* Call; *to whom the way of Truth is* more Lovely *and* Precious *than ever, and that knowing the Beauty and Benefit of it above* all worldly Treaſures *has choſen it for his* Chieſeſt Joy: *and therefore recommends it to thy Love and Choice, becauſe he is with great Sincerity and Affection thy Souls Friend*, W. Penn.

THE END.

Left to
Be Carfully Deliver-
to the Owners

Left to
Be Carfully Del
to the owners

Chain & Seals	8:00
Shoes	9-00
Shirts	1:12:00
Stockings	10:06
	2:19:06
	0:09:00
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Be Carfull Delive

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